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ROSH HASHANA 5724 ISSUE - INCLUDING SPECIAL MAGAZINE

Wednesday, Sept. 18, 1963
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5724

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# THE CANADIAN JEWISH NEWS

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CANADA

**PRIME MINISTER - PREMIER MINISTRE**

I extend warm personal greetings and good wishes to the Jewish Community of Canada on the solemn occasion of the Jewish New Year.

At this holy time, it is my earnest wish that the year 5724 may be blessed with further progress along the paths of world peace, and that it may bring good health and happiness to all.

L. B. Pearson

Prime Minister.

Ottawa,
1963

# WORLD LEADERS HAIL 5724

In New Year Greetings: Prime Minister Lester B. Pearson and Israeli President Zalman Shazar (left)

## Pearson, Shazar Kennedy Issue Special Messages

## Diefenbaker, Premier Robarts, Summerville, In Good Will Wishes

World Leaders and leaders of our government issued this week moving statements wishing World Jewry and Israel a Happy New Year 5724.

Prime Minister Lester B. Pearson led Canadians of all faiths in a special Rosh Hashana proclamation released through The Canadian Jewish News.

The Prime Minister stated i.e. his inner hope was that the year 5724 may be blessed with further progress along the paths of world peace.

Opposition leader John G. Diefenbaker in a special New Year's message sent to The Canadian Jewish News from the Holy City of Jerusalem expressed his warmest wishes to Canadians of the Jewish faith.

In Toronto, Ontario Premier John P. Robarts and mayor Donald D. Summerville joined the leaders of the nation in warm messages of goodwill to the Jewish community.

In Washington, President John F. Kennedy expressed his hopes for peace in his Rosh Hashana greeting.

From Jerusalem The Canadian Jewish News received greetings from President Zalman Shazar and Prime Minister Levi Eshkol stressing universal Jewish solidarity.

Chief Rabbi Yitshaq Nissim addressed through us his blessings from Zion to Canadian Jewry.

## Eshkol Hopes For "Less Tensions"

JERUSALEM (JCNS). — In their New Year messages, both the President of Israel, Mr. Shazar, and the Prime Minister, Mr. Eshkol, expressed the fervent hope that the easing of tension between the Great Powers would have its influence on the relations between the Arab States and Israel.

Mr. Shazar stated that, even during day of bitter tension, when Israel had no choice but to defend its lives and borders, "our hand is still stretched out in a sincere gesture of peace and in desire for frank and helpful talk between us."

The Prime Minister, whose message opened with warm tribute to his precedessor, Mr. Ben-Gurion, spoke of a year in which Israel "continued to fashion our lives with the aim of maintaining a democratic society of justice, of which every citizen may be proud, with which every Jew will identify.

## HUSSEIN IN PARIS: SEE CLOSE JORDAN TIES WITH DE GAULLE

Paris, (JCNS) — France is making a determined effort to renew her former friendship and economic links with the Arab world, according to a statement issued here by the Elysee Palace. This followed a private visit by King Hussein of Jordan to President Charles de Gaulle.

The statement said:

"The presence in Paris of King Hussein is of great significance. We consider it as proof of the mutual tendency of France and the Arab world to re-establish the close relations and friendship which existed between them for centuries and which, though certain developments might have endangered them in the past years, must be renewed and further developed.

"We also see in the King's visit the proof of the artificiality of the misunderstanding which, because of a policy inspired from outside, existed for many years between the noble Hashemite Royal Family and the French Republic, misunderstandings which have now been ended through our common desire.

"The visit is also seen as the expression of the intention for more practical and extensive co-operation between Jordan and France, particularly in the economic and cultural field'.

The United Arab Republic is also trying to win France's friendship and co-operation. Mr. Mohammed Hassanein Heykal, editor of the daily "Al-Ahram" and a close friend of President Nasser, arrived in Paris last week. During his stay he will meet a number of French official personalities and editors of leading newspapers in an attempt to bring about more friendly co-operation and understanding between France and the U.A.R. Mr. Heykal will then leave Paris for London. Also, as announced last week, a group of Egyptian atomic experts, including the United Arab Republic Minister of Science, is expected to visit Paris before the end of the month.

Meanwhile, a French parliamentary delegation arrived in Bagdad last week. It will meet President Aref and other Iraqi leaders in an effort to revive Franco-Iraqi commercial and economic relations.

## ISRAEL APPROVES UN DELEGATION

Tel Aviv. (CJNS) — The Israeli Cabinet approved the composition of the Israeli delegation to attend the United Nations General Assembly, which will be headed by Mrs. Golda Meir, the Foreign Secretary.

Mrs. Meir will be assisted by Mr. Michael Comay, permanent representative at the U.N., the Israeli Ambassador to Britain, Mr. Arthur Lourie, the deputy directors several of the Foreign Ministry, Gideon Rafael and Ehud Avriel, and Mr. Joel Bar-Romi, the Israeli Minister to Washington.

## NO SYNAGOGUES LEFT IN MINSK

LONDON (JCNS) — There will be no synagogue in which to pray during the High Holy-days for the 46,000 Jews of Minsk — nor have they any consecrated ground in which to bury their dead.

Reports from the Soviet Union this week said that the synagogue was now being torn down to make way for a new block of flats. A correspondent who visited the synagogue earlier this year found about 250 men and 60 women praying there on a Sabbath morning.

The cemetery, a new one, opened only two months ago after the previous one had been filled, has been used in recent weeks for non-Jewish burials, thus making it impossible for Jews to be buried in accordance with religious requirements. The Jews of Minsk are thus being forced to follow the pattern set in Moscow, where Jewish burials have to take place in unconsecrated ground in the municipal cemetery.

## • Commentary •

By M. J. Nurenberger

### at the threshold of 5724: between anguish and hope

*The New Year begins in the shadow of the most perturbing news — the intensified harassment of the Jewish minority in the Soviet Union. Just last week in Paris, Nahum Goldmann, speaking for the World Jewish Congress and for Jews of the free world in general, called our attention to the grave developments involving our brethren in Russia.*

* * *

*In the Rosh Hashana Musaf prayer, we implore Heaven to remember the covenant with Abraham, Isaac and Jacob. One of the ancient commentators remarked, a propos this High Holy Day supplication:*

*"When a Jew prays on Rosh Hashana and begs that the Guardian of Israel remember the covenant, he must set an example for Heaven. He must ask himself, 'Did I fulfill the spirit of this ancient pact, did I remember my duties towards my fellow Jews who are less fortunate?"*

* * *

*Dr. Nahum Goldmann belongs to those Jewish leaders who maintained for years that a cautious policy should be exercised regarding Moscow. He did not believe in too overt protests which might have provoked the rulers in the Kremlin. Now, in Paris, he did an about-face. He issued the most vehement denunciation of the Russian policy towards its Jews.*

* * *

*When dealing with the Soviet Union, I still believe that tact and responsible approach are the order of the day. But, while stressing the point that Jewish organizations and Jewish masses — when discussing the position of their co-religionists in the Soviet Union — do not take part in any cold or hot war campaigns, the time to speak up clearly and unequivocably is now.*

*The Soviet government should be made to see that the Jews of the free world are fed up with the double-talk and hypocricy concerning the position of Jewry emanating from the Kremlin.*

*We in the West are fully aware what our brethren in the Soviet Union endure. We know about the wave of terror, the daily insults to three-and-a half-million citizens of a country which claims it wants peace. We know about the closing of synagogues and other measures aimed at those Jews who are believers from the right to live by their faith.*

*Khruschev writes very nice letters. His ghost writers must be imports from Madison Avenue. Nevertheless, the issues, the fundamental problems concerning the plight of Russian Jewry — the fact that the Jews in Russia are selected for discrimination and do not benefit from any freedom accorded other groups —, remain acute as ever.*

*In the coming year, I think we ought to learn from the Negroes: how to organize an action for the defense of Russian Jewry against spiritual genocide. One statement more or less by Goldmann will not do the trick.*

*We must remember on Rosh Hashana how we failed during World War II; we are obligated to find the means to prevent a new calamity.*

*Something is amiss from our collective concern for our fellow Jews, whether in the Soviet Union or in relation to the problems facing Israel. I am sorry to have to repeat continually: the average Jew feels the lack of true leadership as compared with that of the American Negro. We must strike the proper balance in order to find the right means.*

* * *

*In the spirit of the ancient prayer, let us remember that we are the Sons of the Covenant, so that He who has forged this eternal link with His people will hearken unto our voices and bless us with a good year.*

## Kennedy Message

Washington, (JCNS) President Kennedy has addressed to all Americans of the Jewish faith the following New Year message:

"We enter the New Year with a new hope for lessening the tensions between the nations and disappointment in the continuing fires of conflict around the Globe. We are committed to the continuing pursuit of Liberty and Justice, and neither illusion or disappointments will distract us from our objective. In this basic effort we will need the support and commitment of every citizen .

"I am sure that all Americans, whatever their faith, join me in extending to each person celebrating Rosh Hashana best wishes for a happy New Year."

• Today's Canadian Jewish News contains a special Rosh Hashana Magazine.

• 2 more special New Year sections will appear on September 27th and October 2nd.

• **Ruthie,** our popular columnist is back from vacation and appears on page 7.

### Moscow Chief Rabbi To CJN:

## "I AM NOT RESIGNING!"

LONDON (JCNS). — Rabbi Y. L. Levine, the Chief Rabbi of Moscow, has personally denied rumours that he had handed in his resignation to the Executive Council of the Central Moscow Synagogue.

Interviewed by CJN — JCNS: Moscow's Chief Rabbi Yehuda L. Levine

Rabbi Levine told a JCNS-Canadian Jewish News reporter who telephoned him to Moscow that there was no truth whatsoever in the rumours and that he would be remaining in his post.

Reports had previously said that Rabbi Levine was bitterly disappointed over the refusal of the authorities to heed his protest at the closing of the Jewish cemetry in Moscow and wanted to resign because of this.

Rabbi Levine twice denied that he was resigning and concluded the conversation by extending New Year wishes to the Jewish community in the Commonwealth.

***The publishers, the editors and the entire staff of The Canadian Jewish News extend their best wishes for a happy New Year 5724 to all our readers, advertisers and to the entire Jewish community of Canada.***

## DIEFENBAKER WISHES FOR A MORAL REBIRTH

On this New Year's Day, an observance of the anniversary of creation, I am happy to extend to Canadians of the Jewish faith the warmest wishes for their continued well being. Rosh Hashana is a day set aside for the spiritual and moral regeneration of the human heart. It is in this spirit that the day is celebrated.

I appreciate the courtesy of The Canadian Jewish News in allowing me this opportunity to include in this issue a message of goodwill to its readers, and to all Jews in Canada.

**John G. Diefenbaker**

PLAN FOR INAUGURAL DINNER EVENT:- Lawrence Shankman (right), Chairman of the Toronto Israel Bond Committee and Mrs. Irving Posluns, Women's Division Chairman are directing the efforts of all community organizations involved in the Bond Campaign to make this year's INAUGURAL DINNER in tribute to the rabbis a truly outstanding event in the history of Toronto Jewry.

(Story on page 8)

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# PICTURES OF THE YEAR

WITH THE LEADERS OF GOVERNMENT: Michael Garber, Q.C., president of the Canadian Jewish Congress (first from left) and Joseph N. Frank, president of the United Zionist Council (third from left) with Prime Minister Lester B. Pearson and Secretary of State for External Affairs, Paul Martin.

MEMBERS OF THE JOINT NATIONAL DELEGATION pose for a picture on the steps of the East Block:- from left to right first row: Lavy Becker, Chairman, Foreign Affairs Committee, Canadain Jewish Congress; Monroe Abbey,, Q.C., Immediate Past Chairman, National Executive, C.J.C.; Mrs. Nina Cohen, President, Canadian Hadassah-WIZO; Joseph N, Frank, President, United Zionist Council and the Zionist Organization of Canada Michael Garber, Q.C., President, Canadian Jewish Congress; Mrs. S. Blanshay, Canadian Vice-President, Pioneer Women's Organization, Professor Maxwell Cohen, Q.C., Chairman, Joint Inner Public Relations Committee U.Z.C. - C.J.C.; Saul Hayes, Q.C., Executive Vice-President, C.J.C. Second row: Saul Cherniak, MPP., Vice-President, C.J.C.; Harold Lande, Q.C., Vice-President, C.J.C.; Sol D. Granek, Executive Vice-President, Z.O.C., Isadore M. Bobrove, Q.C., Honorary President, Labor Zionist Movement of Canada; Sam Sokoloff, Co-President, Zionist Revisionists; Hyman Bessin, President, Ottawa Jewish Community Council; Lawrence Freiman, Immediate Past President, U.Z.C. and Z.O.C.; Harry Steiner, Chairman, National Executive, Labor Zionist; Rabbi S. M. Zambrowsky, National Executive Chairman, Mizrachi Organization. Third row: Sidney M. Harris, Q.C., National Chairman, Joint Community Relations Committee, C.J.C., - B'nai B'rith; Samuel Harvey, National Treasurer, C.J.C.; Joel Sternthal, National President, Mizrachi Organization of Canada; Jacob M. Lowy, National Vice-President, Mizrachi; David Slater, National Secretary, C.J.C.


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## Meet Gov't Leaders

At the conclusion of the year 5723, the leaders of the Jewish Community of Canada met with the leaders of our new government, Prime Minister Lester B. Pearson and the Secretary for External Affairs, Paul Martin. The jont delegation, representing Canadian Jewish Congress and the United Zionist Council, presented to Ottawa the views of our Community on national and international affairs (a full report on this important remark appeared in last week's Canadian Jewish News).

**ISRAELI POLICE CHIEFS AT LENINGRAD SYNAGOGUE**

TEL AVIV (JCNS). — Police Inspector-General Yosef Nahmias and the commander of Tel Aviv's police district, Mr. Amos Ben-Gurion both visited Russia last week on their way back from Helsinki, where they attended Interpol's annual conference.

While in Leningrad they prayed at the city's big synagogue where they were warmly welcomed by worshippers, and "called up" to a reading of the Torah.

Their visit to Russia was arranged in advance by Soviet Embassy in Israel.

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**Progressive Conservative Candidate**
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**10**
**OF THE MANY**
**REASONS WHY**
**Good Government deserves YOUR support**

1 **Tax concessions for the people**—your Conservative Government has eased taxes a number of ways, e.g. Succession Duty exemptions for widows, children and beneficiaries.

2 **More jobs and rising incomes**—last year 45,000 new jobs were opened up and personal incomes soared by more than 8%.

3 **Bold new approach to housing**—your Government's efforts in co-operation with private enterprise is providing better, safer, accommodation for Ontario families.

4 **Meat and poultry quality protected**—new Government measures ensure that slaughter plants, meat and poultry are inspected at all times—quality control for consumers.

5 **More parks, more visitors, more recreation**—because of your Conservative Government there are now 81 provincial parks enjoyed by 7.8 million visitors in 1962—up 26%.

6 **Improved system of educational grants**—complete equalization of revenues for ALL elementary schools provided by your Conservative Government.

7 **More financial aid to students**—$1.7 million in scholarships and bursaries and $2.4 million in loans to deserving students were made available in 1962.

8 **Portable pensions for everyone**—this plan means if you change jobs, your pension will NOT be forfeited—all paid contributions move with you.

9 **New reform institutions program**—reorganization and modernization are the keynotes. The effect: parole and rehabilitation opportunities for offenders, new drug addiction clinic.

10 **Vigorous leadership**—a measure of good government leadership is the ability to get things done for the people quickly and wisely. John Robarts' administration is for YOU.

Prime Minister John Robarts

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# DOWNSVIEW RIDING VOTE... Alan BOROVOY NEW DEMOCRAT

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- Long association with the Community Relations Committee of the Canadian Jewish Congress and B'nai B'rith
- Lawyer
- Columnist for Jewish Standard, 1958 - 61
- Well known public speaker

### A WARM TRIBUTE

"We are delighted that ALAN BOROVOY is the New Democratic candidate in Downsview Riding."

"Mr. BOROVOY is a remarkable and dynamic young man. At 31, he has already made an important contribution to our community. As a member of the Provincial Parliament, we are confident he will make an even greater contribution."

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### A VITAL PROGRAMME

**Charter for Civil Liberties:**
**RELIGION IN THE SCHOOLS**
Complete removal of current sectarian religious instruction from our public schools.
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**Charter for Youth:**
**EDUCATION**
Our young people are notoriously ill-equipped for our complex society. Education is the answer.
- A crash school building programme to meet the university crisis. By 1970, over 20,000 students will be denied higher education because of overcrowding.
- An imaginative programme of improved guidance and teacher techniques to stop school dropouts.
- Free university education for all who qualify.

**Charter for Health:**
**MEDICARE**
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- COMPLETE freedom of choice for doctors and patients.

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PROVINCIAL ELECTIONS

## HOW WE VOTE

Since its inception, The Canadian Jewish News, as the newspaper of the Jewish community, has consistently, and without any compromise, adhered to the principle that no political party has a monopoly on the Jewish vote. Jews are united by a common faith, by culture and by a spiritual affinity. They are divided, as is any other group of citizens, in the area of politics.

We believe it to be the sacred duty of every citizen to exercise his right to vote. Democracy can function properly and unchallenged by any "ism" if we, the people, use our privilege to make and unmake governments.

Democracy, the rule by the people and for the people, is especially vital for the continuous growth of a free society in which we Jews believe.

However, this newspaper does not recommend any political party or any candidates. It repeats again what it stated upon many another occasion: there is no Jewish vote — and there should not be any ethnic vote. Everyone who casts his ballot next week will select the party or candidate of his choice.

The Canadian Jewish community will participate in these elections not as an organized group with one platform but like all other groups which make up this great nation: divided into different political shades but united in the determination to keep Canada safe for liberty and democracy.

THESE HOLY DAYS

## SANCTITY OF THE SYNAGOGUE

Many of us seem to be unaware of a special kind of business flourishing during the High Holy Days season: south of the border it is known as the mushroom synagogue.

What is a mushroom synagogue? A few months before the High Holy Days, some people get together and decide to form a minyan for the event. A cantor is found, a preacher "volunteers", a hall is hired, and the mushroom synagogue is ready for business — at bargain prices.

Such a synagogue appeals especially to those who hunt a bargain, a cutrate price when reserving seats in a house of worship. They generally belong to the section of the community which, during the entire year, is completely unaware of the heavy financial burdens carried by those who build synagogues — irrespective of denomination.

According to the halakha, while it is true that a minyan, a quorum for prayer, can be held in any private house, it is equally true that a minyan, a bet hamidrash or a little shul never is a place where one conducts services during the season. In fact, both in the olden days and now, in the ancient-type synagogue the bet hamidrash functions not merely 365 days a year but 24 hours a day. The crux of a Jewish house of worship is its Kol Yaakov — the voice of tradition, of Torah, and the atmosphere of sanctity pervading it. This cannot be said about a restaurant or any hall transformed for a few days into a house of worship in order to compete with all synagogues, temples and shtiblach which are maintained during the year so that Judaism may live on.

The synagogue traditionally has been called 'mikdash m'at' - the holy temple in miniature. Certainly a place which transacts "business" during the entire year is not the temple in miniature, not by any stretch of the imagination. It is degrading to Judaism, it is an offence to good taste, it is an insult to the intelligence of the average Jew who prides himself in belonging to one of the most civilized and most cultured groups of humanity.

Of course, it is a situation about which very little can be done. In our democratic society, everyone has the right to organize a "house of worship". But the conditions surrounding this phenomenon are in the realm of utter irresponsibility, such as selling trefa for kosher and other misrepresentations bordering on the brink of legality.

All we can do is protest against this and teach our children that trefa is not kosher; a mushroom synagogue is not a house of worship.

RUSSIAN JEW FACING 5724
FOSHKO, DAY-JOURNAL, NEW YORK

## letters to the editor

### ARE TEENAGERS BAD?

Dear Editor:

In reference to the article, Are Teenagers That Bad, which appeared in the August 30th issue of The Canadian Jewish News, and in answer to the final question, "are we handling the situation the right way?", as a teenager I should like to express a few opinions.

I do not feel the situation is being handled the right way, especially in the Jewish areas of Toronto, most of which are financially comfortable. Though many Jewish teenagers often have a better grasp of the realities of problems within the Jewish communities than their elders, most do not.

They have been brought up with too little discipline by parents who concede to most of their wishes and desires. They are the cause of an increasing delinquency rate. They steal, gamble, drink and show off, not because of any real need but out of a desire to get a thrill, to do something different, to show their friends how daring they are. They know if they are caught in any illegal acts their parents will see to it that they are ably defended in court and, if found guilty, will promptly pay the fine; then the matter is forgotten and teenagers continue on their merry way.

Why have parents allowed this to happen? I believe it is the parents' desire for their children to have a better life than they had, but I feel the parents of today's teenager go about it the wrong way. Part of the problem is: the parents are always trying to keep up with or ahead of the Conens, which results in lavish bar and bat mitzvahs, followed by the finest car or boat or both, and the biggest wedding on the block. The next thing, the teenager, now grown up, does not know the value of a dollar.

The problem really facing the community is: what can be done now?

My experience has taught me that the parent who exercises control is respected by teenagers; the one that does not, isn't.

Toronto

Samuel G. Cohenskly

### PROTEST CALUMNY OF THE TEENAGER

Dear Editor:

I protest several statements made by June Rose in the article, Are Our Teenagers That Bad, which appeared in the August 30th issue of The Canadian Jewish News.

First, a teenager is an adolescent between the ages of thirteen and nineteen, not between fifteen and twenty-four, as was stated. I am fourteen and certainly consider myself a teenager.

If the morals of Jewish teenagers are lower than before the war, I can only say that the morals of all persons, including adults, are considerably lower. I admit that a large number of teens are interested only in clothes and records, but a sizable number do care about other, more important issues. The cause for such lack of interest in other affairs may very well lie in parents who are too anxious to give their children everything they lacked in their youth.

Miss Rose says that a better informed teenager is needed and admits that first-class material is available for improving. I believe, however, that in this crazy, modern world, we, Jewish youth are holding our own quite nicely.

Toronto

Linda Bohnen

## Sermon For This Week

## SONG OF DELIVERANCE

Moses' farewell song is a didactic ode in which, in a few bold verses and images, he again reviews Israel's history, affirms God's justice, foretells Israel's faithlessness and subjugation by other nations, and promises that ultimately God will yet intervene on behalf of Israel and bring punishment on her persecutors. Prophetically foretelling the future, the song refers to God's protection over Israel and how "He made him ride on the high places of the earth." Yet, out of this very ease and plenty, "Jeshurun waxed fat, and kicked and forsook God who made him."

The punishment will fit the crime, measure-for-measure retribution: "They roused Me to jealousy with a no-god . . . I will rouse them to jealousy with a no-people." But in the end, those nations at whose hands Israel is to receive her punishment will themselves be judged and condemned: "For He will avenge the blood of His servants, and will render vengeance to His adversaries, and will make expiation for the land of His people."

There is a theological difficulty here which was felt by some of the commentators. After all, the nations who are to persecute Israel are portrayed here as the instruments of God; they are no more than His agents through whom He wishes to wreak punishment on His faithless people. Then why should God avenge Himself upon them? The reason put forward by Nahmanides is that the nations concerned "have brought all those evils upon us out of hatred for God Himself," and not out of a desire to punish Israel for not being loyal to God.

In fact, he explains, it is precisely Israel's rooted attachment to God's commandments and her refusal to assimilate to the ways of the nations that have brought upon her their hostility. Consequently the nations have shown themselves to be the enemies not simply of Israel, but of God; and this is the reason for Moses' prophecy.

Israel (the people) may frequently, in her history, have fallen short of the high standards set and destined for her, and she has been led to learn by the long, hard road. But this is not to say that she has lagged behind the other nations of the world. Far from it. In her very anquish she was ever a light unto the nations, illumining the path for mankind's progress.

Basing himself on an ancient source, Nahmanides writes: "Great indeed is this Song, for it contains the present, the past and the future time to come; and it refers both to this world and the next." The former greatness of Israel, their provocation of God and consequent dispersion to the ends of the earth —all this has been demonstrably fulfilled.

Therefore one can be all the more sure that the end of the prophecy also will come to pass — namely the eventual reinstatement of the Jewish people with international acclaim. Here is the point of Moses' concluding words: "Sing aloud, O ye nations, of His people." It is a messianic vision. No wonder that, as Maimonides records in his Code, it used to be the rule in many communities to include this chapter in the liturgy for the daily services.

## Profiles Of Toronto Candidates

By H. Mordechai

# WHO IS RUNNING?

### ALLAN GROSSMAN

● **Allan Grossman**, who holds the portfolio of Minister of Reform Institutions in the government of John Robarts, gained his political spurs as alderman for Ward Four in 1952. Three years later he felt confident enough to challenge J. B. Salsberg who had been Communist (or Labour-Progressive) member for St. Andrew for nine years. Salsberg's defeat by Grossman was so decisive that it put him out of public life. J. B. has not run since in any political contest.

Five years after his election to St. Andrew, Leslie Frost named him to the cabinet as Minister Without Portfolio and later assigned him the difficult task of the chairmanship of the Liquor Control Board. From its inception this job has been extremely trying and exacting since, in his policies, the chairman has to steer a course between the "dry's" and "wets". During Allan Grossman's period of office as chairman, there were numerous noticeable reforms in the system of retailing spirits in the province. Liquor advertising in the press, radio and television was permitted, subject to certain limitations; the "vendors" were opened at later hours for the convenience of many of the public and the confusion of having certain stores shut on certain days was eliminated; also, the redundant permit and book system, so troublesome for visitors, was abolished.

In the Jewish community, Allan Grossman is known as the national president of JIAS, a vital agency concerned with immigrants and their adjustment and admission problems: as past president of Toronto Lodge B'nai B'rith the city's oldest and largest BB unit. He has been vice chairman of the Zionist Organization of Canada (central region) and, until has appointment to the cabinet, was chairman of the ZOC's public relations committee in Ontario. In Canadian Jewish Congress he is on the National Executive and the National Joint Community Relations Committee.

Allan Grossman was born and raised in Ward Four (St Andrew riding) and attended McCaul Public School in that area (now demolished). His civic activities of a non-sectarian nature are really too varied to enumerate in full. Some of them are: the International Institute; the Society for Crippled Civilians; and the St. Alban's Boys' Club. He is a member of the Beth Tzedec Congregation.

### A. ALAN BOROVOY

● **A. Alan Borovoy**, 31, is the youngest of the three candidates in Downsview, though no newcomer to political debate and contest. An LL. B. from the University of Toronto and a graduate of Osgoode Hall, he makes use of his legal background in his professional and communal activity. As an undergraduate, he was active in the Hillel Foundation and the Toronto Jewish Youth Council . For a while he served briefly as provisional director of Hillel in Toronto.

Alan's full-time occupation, aside from that spent on labor conciliation and arbitration, is being executive director of the Ontario Labour Committee for Human Rights. In this job, which he has occupied for five years, he has acquired an expertise in problems of inter-group relations, anti-discrimination in employment and public accommodation (as well as housing) and in the use of the law to correct the evils of racial discrimination. Because of his familiarity with these problems and his initiative and vigor in dealing with them, he has been called "Mr. Civil Rights in Ontario."

He is a popular speaker at meetings of all kinds, and has lectured at educational institutes and seminars in Brantford, Windsor, Niagara Falls, St. Catharines, Port Elgin, and other centres to units of the United Steelworkers, UAW, and other trade unions. He has been a columnist for the Anglo-Jewish press and was program director of Camp Ogama, as well as having been a staff supervisor for the B'nai B'rith Youth Organization. As a student, he was editor of the Hillel student publication *Reflexions*. Alan Borovoy is a member of the Board of Directors of the Ethical Education Association and has taken a prominent part in the effort against religious education, particularly in the Downsview and general North York School Board on this controversial matter. He is pledged to do all in his power to continue working for the elimination of religious sectarianism in the tax-supported public schools.

He has written on the malaise of youth and society in our day.

### DAVID VANEK

● **David Vanek**, Q.C., 49, Premier Robarts' standard-bearer in the newly-created riding of Downsview, was once on the faculty of Law at the University of Toronto. He later served with Principal Investments; now he practises law in downtown Toronto in the firm, Vanek and Goodman. The new riding is the central portion of what was formerly York Centre. Roughly it is bounded on the south by York Township and Forest Hill, on the west by Bathurst Street, on the east by Keele Street and on the north, Metro limits.

### J. SYDNEY MIDANIK

● **J. Sydney Midanik** is one of the Toronto candidates in the current provincial election campaign whose name and personality command attention. Though still young (he has just reached 43) he has acquired an enviable reputation in many fields of professional, communal and civic endeavour and is known as a man whose integrity and commitment to his ideals are beyond question.

A native of Toronto, Syd attended Jarvis Collegiate, the University of Toronto and Osgoode Hall. Though his mother was widowed early his education was not overlooked and he won prizes, medals, and scholarships throughout high school, university and law school (First Carter scholarship, Reuben Wells Leonard scholarship, and the Osgoode Hall silver medal).

Syd has practised law since graduation in the firm of Sherman & Midanik, in the field of general practice with emphasis on labour law.

It is in the field of communal and civic endeavour that Sydney Midanik has made his mark. Whenever and wherever there is a communal need or wherever a fraternal group can be helpful, wherever a civic enterprise can benefit the common cause, Syd Midanik can be found working constructively and soundly.

**A BEN BRITH**

Syd is a charter member of Upper Canada Lodge, B'nai B'rith, and is a past president of that lodge. He has served as an executive member o fthe Eastern Canadian Council of B'nai B'rith. Another post he has held by virtue of his B'nai B'rith affiliation and his keen interest in education is chairman of the Hillel Commission at Toronto University, a post he occupied two years ago .

Midanik is vice-chairman of the Bureau of Jewish Education, the board which coordinates the budgets, planning, and program of all Jewish educational institutions in Toronto, be they Talmud Torahs, yeshivot, Yiddish Schools, etc. He is as familiar with the budget of the Eitz Chaim school as he is with the Metro Vocational Schools. The greatest tribute that was paid to his familiarity with the Jewish educational system was a year ago when he was named to the three-man commission that is at present looking into the very contentious problem of whether or not government funds should be sought for Jewish day schools. This commission is still in session and has not yet delivered its report. He is also a member of the Board of the vital United Jewish Welfare Fund, central fund-raising and social planning agency in Toronto Jewry.

Because of his association with the trade union movement Syd Midanik is close to the Jewish Labour Committee and takes part in its activities.

**INVOLVED IN CONGRESS**

Syd Midanik's most active association within the Jewish community has been in Canadian Jewish Congress. He has long been a member of its top council — the National Executive Committee. He has served as chairman of Community Organization for the Central Region (Ontario) and been active on the Chaplaincy, Research, Personnel, and particularly on the Legal Committee. His most persistent and valuable contributions have been to the key committee known as the joint Community Relations (formerly public relations) Committee — a joint committee with B'nai B'rith — which deals with such matters as Jewish-Gentile relations, anti-discrimination, citizenship standards, social action and group relations in general. Syd Midanik is now for the third year the chairman of this committee and conducts it with vigour, dignity, and initiative.

At the Plenary Sessions of Congress one generally finds him as chairman of the Resolutions Committee — no sinecure as it has kept going pruning, sifting and redrafting resolutions until the small hours of the morning.

**CIVIL LIBERTIES ADVOCATE**

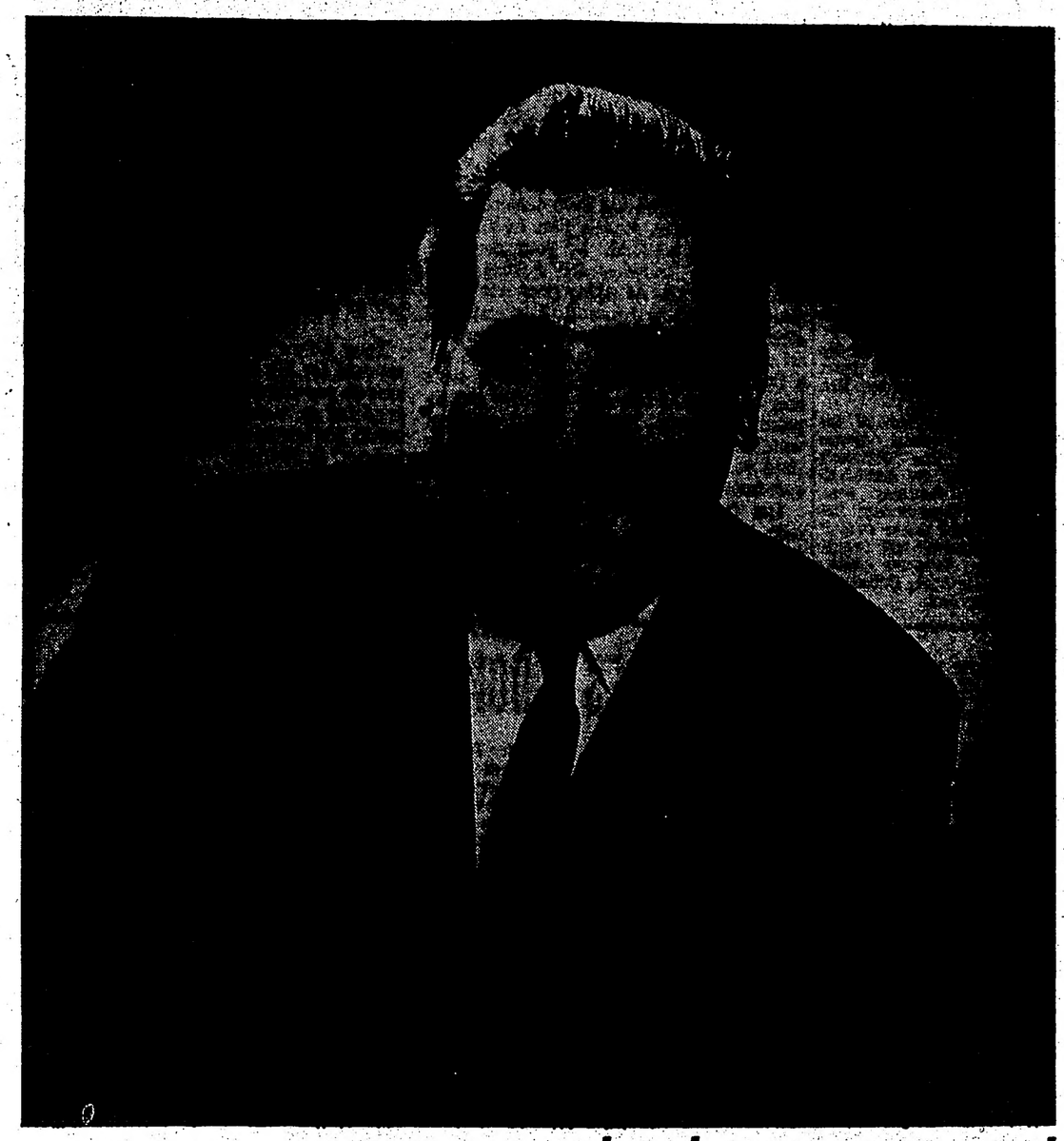
Syd Midanik is a civil libertarian by temperament impulse and practice believing that a free society should offer every freedom possible consistent with orderly and decent living. As an executive officer of the Association for Civil Liberties h has carried this belief int practice.

His wife Dorothy, a grad ate of the Ontario Colleg of Art, is well known in he own right. Mother of young son David she i known in York Chapte B'nai B'rith, National Cou cil of Jewish Women, O Alumni Society as an act participant. She is a known as a member of Potters Five which given frequent exhibition its handiwork.

This is Syd Midanik citizen, lawyer, and con nity leader, a man w keen analysis and perce mind have won him rec tion and admiration whose warm impulses social-mindedness have ed him many friends devoted colleagues.

# MIDANIK... WILL DO IT!
## NEW DEMOCRATS WILL DO IT!

**The area covered by Forest Hill Riding has for 20 years a tradition of solid support for the New Democratic Party and its predecessor . . . and since 1955 has been held by that party. Forest Hill Riding can again lead the way to better government by electing J. SYDNEY MIDANIK.**



**And why SYD MIDANIK? Capability... Reputation... Community Standing**

- *Civic Leader*
- *Former Director: Canadian Institute of Public Affairs.*
- *Former Chairman: Toronto Board of Education and members for nine years.*
- *Former Chairman: Metropolitan School Board and Member for five years.*
- *National Executive member Canadian Jewish Congress.*
- *Former Chairman: B'nai B'rith Hillel Commission at University of Toronto.*
- *Vice-Chairman: Bureau of Jewish Education.*

***what the newspapers say about*** **SYD MIDANIK**

**Editorial - TORONTO STAR, JAN. 7, 1957**
"Bravo Mr. Midanik . . . Mr. Midanik's record on the Board of Education suggests he will not stop with mere words."

**Editorial - THE TELEGRAM, FEB. 8, 1957**
"Mr. Midanik . . . sincerely interested in furthering the cause of education."

**Editorial - The Globe & Mail, Jan. 20, 1958**
"An unusual measure of progress was registered by the Toronto Board of Education in the year 1957, under the chairmanship of Trustee J. Sydney Midanik of Ward 4."

**Editorial - TORONTO STAR, NOV. 1958**
"J. Sydney Midanik was chairman of the Board in 1957 and is one of the best members it has had in the past decade."

**— THE TELEGRAM, DEC. 20, 1962**
"This week, although Toronto parents may not realize it, they are suffering the greatest loss that their board has known in decades — the loss of seven trustees. Included in the seven are . . . and Trustee Sydney Midanik, chairman of the Metro School Board and probably the ablest debater the Toronto board has ever had."

**— THE GLOBE & MAIL, DEC. 21, 1962**
"We have in mind the contribution of Trustees in the Toronto Board of Education, who, in recent years have done much to advance the cause and practice of education in Toronto and in the Metropolitan area. Trustee Sydney Midanik . . . brought to the Board an exceptional quality of mind and character, the gift of leadership and an unusual measure of vision . . . deserves the gratitude of all Toronto citizens, whom . . . served unpaid, and at great cost . . ."

# THIS IS WHAT SYD MIDANIK AND NEW DEMOCRATS STAND FOR...

### Full Educational Opportunities:
Prevent the threatened shortage by 1970 of 25,000 places in universities and 12,000 spaces in Ryerson-type institutes by immediately building classrooms and training more teachers.
ABOLISH university fees so all who qualify can study.
RECOGNITION of individual differences and the need to educate children to the fullest of their potentiality.
EMPHASIS on increased teacher training to produce fully qualified specialists.

TAKE the squeeze off Metro-Toronto homeowners who now pay MOST of educational costs in Metro.

### Medicare - Not "Semi-Care":
Full coverage — specialists and general practitioners — at a price you can afford ... with full freedom for doctor and patient.

### Car Insurance:
Universal plan to cover all drivers, compensation regardless of fault, fast claim service, compensation for injuries, loss of limb or loss of life; premiums at two-thirds present rates.

### Full Value For Consumer:
Giving full protection in purchase of consumer goods by testing and announcing results.

### Better Communities Better Living:
Adequate planning for more schools, hospitals, rapid transit and recreation facilities.

### Jobs For All:
Large scale unemployment can no longer be tolerated in our society.

***YOU ARE INVITED...***

*to meet Mr. Midanik, provincial New Democrat leader Donald C. McDonald, and other candidates at a PROVINCIAL ELECTION RALLY ... VARSITY ARENA, FRIDAY, September 20, 8:15 p.m. Admission Free ... music ... entertainment.*

# *ON SEPTEMBER 25... VOTE*
# J. SYDNEY MIDANIK
## NEW DEMOCRATIC PARTY - FOREST HILL RIDING

**Committee Room: 1186 Eglinton Avenue West - Phone 787-0184**

# MAINLY ABOUT WOMEN

By ESTHER ZELDIN

● An all day leadership workshop has been scheduled by **Toronto Hadassah Wizo** to take place Tuesday, September 24th, in the New Zionist building.

National leadership chairman, **Mrs. E. Eliosaph** of Montreal, will lead the discussions on parliamentary procedure' meeting techniques, program planning and membership retention.

Presidents and vice presidents of some 70 chapters will attend the sessions. Toronto president, **Mrs. Allen Small**, will conduct the meeting.

• • •

● Canadian artists will exhibit their paintings at an exhibition sponsored by the **Women's Auxiliary of the Doctors' Hospital**, in the hospital auditorium. The display will be on view from Tuesday, September 24th, until October 14th. Proceeds will go towards the purchase of paintings to be hung in hospital corridors and rooms. A series of engravings by **David Silverberg** also will be on view.

Participating artists include: **Bruno Bobak, Molly Bobak, Albert Franck, Grant MacDonald, Jock MacDonald, Goodridge Roberts, Gerald Scott, Burrell Swartz, T. H. Varley, York Wilson and William Winter.**

• • •

● **Mrs. S. Kaminker**, national vice president of **Mizrachi-Hapoel Hamizrachi**, was guest speaker at a membership meeting held by **Oriah Chapter**, in the home of **Mrs. Michael Rubinoff.**

An Israel Bond club under the chairmanship of **Mrs. M. Ellis** was formed.

Future programs include a cultural meeting on Sunday, November 24th, in the Jewish Public Library. Guest speaker will be the library's executive director, **Rabbi I. Frankel.**

Present at the meeting were: **Mrs. C. Bergson, Mrs. M. Ellis, Mrs. M. Fedder, Mrs. E. Goldsmith, Mrs. A. Janowski, Mrs. S. Janowski, Mrs. S. Cotz, Mrs. A. Lebowitz, Mrs. Y. Naimon, Mrs. S. Morganstein, Mrs. A. Persofsky, Mrs. R. Rudnitsky, Mrs. P. Schindler, Mrs. Y. Shields, Mrs. J. Sanders, Mrs. D. Tward and Mrs. M. Wenner.**

• • •

● **Sinai Service Group** held a dinner meeting in the home of **Mrs. Joseph Teperman. Mrs. Louis Tanz** presided.

Plans were finalized for the group's third annual tea to be held in the home of Mrs. Benjamin Walker on Sunday, October 6th, from 1:00 to 6:000 pm.

The tea will feature a home bake sale supervised by **Mrs. Samuel Kaminker** and her committee, and a linen sale arranged by committee members under the direction of **Mrs. Benjamin Liebesman.**

Proceeds will go towards cancer research.

• • •

● About 35 executive members of the **Parents' Association, Toronto Hebrew Day School**, attended the year's initial meeting conducted by **Mrs. M. Starkman.**

Reports were delivered by: **Mrs. B. Levinter**, tea co-convener; **Mrs. L. Wolfson**, patroness convener; **Mrs. M. Wolfson**, library.

• • •

● **Ner Israel Ladies Auxiliary** held an executive meeting in the home of the president, **Mrs. M. Lebovic.**

Discussion centered on the opening meeting scheduled for Tuesday, October 29th, in the home of **Mrs. E. Cooperman.** The annual spring tea will take place in the home of **Mrs. S. Hofstedter** on Sunday, March 1st.

New auxiliary appointments include **Mrs. R. Donsky**, membership chairman, and **Mrs. J. Weinstock**, life membership chairman.

Among those present at the meeting conducted by **Mrs. S. Goldstein** were: **Mrs. H. Botnick, Mrs. E. Cooperman; Mrs. B. Goodman, Mrs B. Korzen, Mrs. W. Schwartz** and **Mrs. R. Donsky.**

• • •

● **Rabbi and Mrs. N. L. Rabinovitch** were guests of honor at the opening meeting of the **Clanton Park Sisterhood.** The new spiritual leader of the congregation delivered an address: The Role of the Jewish Woman.

Cultural chairman, **Mrs. A. Weinstock**, welcomed the guests.

Presentations to conveners of the past year's major projects were tendered by the president, **Mrs. M. Neuberger.** The conveners were **Mrs. S. Grafstein, Mrs. S. Hofstedter** and **Mrs. B. Rubenstein.**

Refreshments were served by **Mrs. J. Feldman** and members of her committee.

• • •

● Toronto delegates attending the recent **Pioneer Women** convention in Detroit presented their reports at a Toronto meeting.

Session reports were heard from: **Dora Israelson**, Canadian affairs and closing luncheon; **Min Blitstein**, general impressions; national treasurer, **Ruth Wolfish**, budget; **Min Shapiro**, Moatzet Hapoalot banquet honoring **Beba Idelson**, Israeli knesset deputy speaker; **Goldie Hornfeld**, Jewish and Hebrew education; **Beck Shapiro**, civic life and Jewish cultural activities; **Rose Ducove**, Israel Bonds breakfast meeting; **Ida Karp**, Histadrut; **Thelma Goldberg**, Habonim; **Doris Lipson, J.J.F.**; **Sadie Eisenberg**, Israel seminars.

....**Ruth Leroy**, president of Council, received a plaque in tribute of **Toronto Pioneer Women** exceeding its quota. Also, club presidents received scrolls to mark this honor.

• • •

● **Mrs. S. Shainhouse**, president of **Jordania Chapter, Zionist-Revisionist Organization**, reviewed the various activities and projects planned for the coming year, at the opening meeting held in the home of **Mrs. Harry Frimerman.**

**Mrs. Ben Faust** will be hostess at the meeting on September 23rd.

• • •

● A meeting of **Masada Club, Pioneer Women**, took place in the home of **Mrs. Edel Direnfeld. Mrs. Murray Fruchtman** presided.

**Mrs. Lenny Freedman** reported on the recent pioneer Women convention in Detroit. On Thursday, October 3rd, the club will tender a theater night, convened by **Mrs. Bob Sterling.** Proceeds will aid children's homes in Israel.

• • •

● **Bikor Cholom**, a newly-founded organization comprised of some 100 members of various ages; are presently sponsoring a fund-raising drive to help the sick and needy. **Mrs. I. Wagner**, president, and **Mrs. H. Landau**, treasurer, are sparking this drive.

• • •

● **York Chapter, B'nai B'rith**, will hold its opening meeting, presided by **Mrs. H. Kamerling**, on Tuesday, September 24th.

**Murray Ehrlick**, president of the Eastern Canadian Council for lodges and chapters, will be guest speaker.

The meeting will be highlighted by a fashion show featuring fall hats and accessories.

Arrangements are in charge of program chairman, **Mrs. Bea Dinets.**

B'nai B'rith Women's membership campaign was launched at a recent luncheon meeting attended by chapter presidents, vice presidents, membership and retention chairmen.

This campaign precedes the formation of Canadian District No 22 in April, 1964.

Guest speaker was the past president of National B'nai B'rith Women, **Mrs. Charles Solovich** of Detroit.

Eastern Canada membership campaign chairman, **Mrs. Irwin Borins**, will be assisted by **Mrs. Robert Strom.**

Among the recipients of the organization's various service programs are: The Children's Home in Israel for Emotionally Disturbed Children; B'nai B'rith Youth Organization; Hillel House; Blood Donor Clinics; Muscular Dystrophy and Retarded Children; Veteran's Affairs; Homes for the Aged; Citizenship Night at City Hall.

HUMAN RELATIONS

# A Widower's Duties

DR. ROSE N. FRANZBLAU

QUESTION: I am a widow and the man I am going with is a widower. We have been going out for two years, became engaged last fall and are going to be married soon.

His wife has been dead four years. He knew she was dying for a year. He and his married daughter have gone to the cemetery regularl yon Easter and Christmas. About a week ago his daughter was visiting and reminded him about her mother's birthday, and a visit then to the cemetery. I told him that after we were married, I felt his daughter should go by herself. I don't mind him having masses said for her or paying for the flowers for the grave.

But continually visiting his wife's grave after so many years, may have a psychological effect on him, and hinder what we have together. We are mature people and I think we have something of value between us at this time in life.

We agreed to abide by your decision.

ANSWER: Knowing for a long time that a loved one is dying does not necessarily shorten the period of adjustment after death occurs. Those who surrounded the sick one must constantly put on a front to convince her that all is well and every word they say in order not to reveal the truth. They are kept so busy watching themselves that they have no time to prepare themselves for the sad eventuality which lies ahead.

The family, which suffers right along with her, sometimes reach a point where it cannot bear the suffering any longer and pray that it will soon end. It is as if they were wishing for the death of their loved one only in arder to relieve themselves of their suffering, and they feel very guilty.

*When your fiance told you of his daughter's* request, he was actually voicing his reactions to it and hoping you would agree with him.He, too, feels that such continued visits to the grave after your marriage, could affect your relationship. and both of you are right.

With the beginning of a new love and marriage, no ghosts of the past, no matter how loving they may have been, should be invited or allowed to intrude in the relationship.

It is unhealthy to keep repeating the farewells after a new life has been initiated.

The fact that the daughter brings up the subject of her mother's birthday and the visitations to the cemetery as if they were the father's continuing responsibility suggests that she cannot let go of her father. In all likelihood, it is this, more than the questions he raises, that makes you so resentful.

• • •

Your future husband should have Masses said for his late wife and should continue to pay for the care of the grave. That is as far as it should go. Anything more would put her in the position of the "other woman" in his life.

His married daughter should understand and accept this change in his life which will make him happy again. It inevitably means giving up the past, however good it may have been, for a new life in the future.

# HISTADRUT ESTABLISHES COOPERATIVES FOR ARABS

JERUSALEM (special). — One of the outstanding achievements of the Histadrut in Israel is the founding of 65 Arab cooperatives with a capital of $1,000,000. The cooperatives were established 12 years ago by the Arab Department of the Histadrut. They include many institutions, such as agricultural associations, credit unions, savings banks, supermarkets and construction companies.

The progress report of the Arab cooperatives was given recently by Jacob Cohen, director of the Arab Department of the Histadrut, at the annual Conference in Haifa. He stated that the Arab cooperatives are a vital part of the entire cooperative movement of the Histadrut. He declared that the Arab cooperatives would be expanded in order to better the standard of living of its members.

The General-Secretary of the Histadrut in Israel, Aaron Becker, told the conference that Histadrut would exert all its energies to strengthen the Arab cooperatives and would give them greater financial assistance.

Prizes were awarded at the Conference to four Arab journalists who participated in a contest sponsored by an Arab newspaper on the theme of the influence of the cooperative movement on the economic life of Israel.

Michael Assaf, a leading Arab intellectual, declared that one of the most serious problems affecting the Arab population in Israel was the integration of the Arabs into its social and economic life. They must be urged to take full advantage of all their rights as Israeli citizens. This problem will eventually be solved by the good work of the Histadrut, he stated.

The chief goal of the Histadrut in Israel today is to guarantee equal rights to each citizen, regardless of race, religion, nationality and color in all phases of life in Israel.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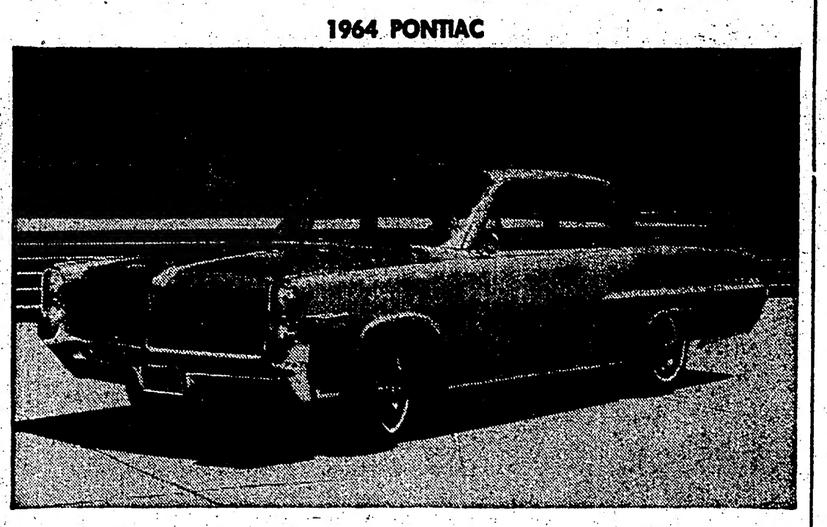

The new bolder, longer and wider look of the 1964 Pontiac blends Pontiac's venturi body lines with smart new front and rear styling. Pontiac's 1964 lineup totals 14 models in four series with Parisienne Custom Sport models offered in a new full-fledged series. Shown here is the 1964 Parisienne four-door sedan. All of Pontiac's advanced 119-inch wheelbase chassis features are continued, including rugged X-built frame, full coil suspension, self-adjusting brakes and many others. A new, quick-acting automatic choke is featured on the standard V8 for 1964. The finest and most complete range of options and custom feature accessories in the Pontiac history permit a 1964 Pontiac to be virtually custom-built.



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It was a memorable birthday party for Randy Simon, 5 yrs. old who celebrated in a big way with his friends at **Shopsy's Delicatessen Restaurant** last week. Topsy the Shopsy clown, who was there to entertain the children with his friend Charlie, and to hand out comic books and prizes to the young fry.

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TO ALL THEIR JEWISH FRIENDS AND CUSTOMERS



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OF THE MANY
REASONS WHY
Good Government
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1 300,000 new jobs by 1967—the Trade Crusade (buy Canadian) aims to create new manufacturing and job opportunities in Ontario.

2 $275 million in new business—the result of your Government's successful efforts to induce 200 foreign companies to produce here.

3 Protection for construction workers—despite Liberal opposition, your Government set minimum legal wages for industry in our Province.

4 Subway construction aid—a hefty one-third of Metro's $206 million Bloor-Danforth subway construction costs are borne by your Conservative Government.

5 Better food products for you—your Government's Ontario Food Council recommends policies to help both the producer *and* consumer.

6 Coloured margarine for consumers—Government action resolved the conflicting viewpoints of manufacturers, housewives and butter producers.

7 Expansion of vocational schools—in 1962, 217 vocational school projects were completed or under construction.

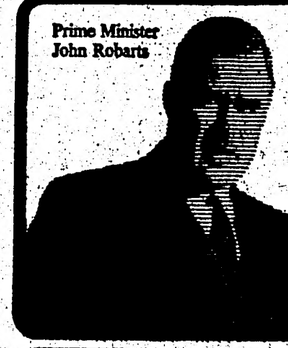
8 School boards get $233.3 million—grants to elementary and secondary schools have reached a record figure—up over $31 million.

9 Allowances for aged and disabled boosted to $65 monthly—it is only one of many welfare increases. More improvements to come.

10 Homes for Aged program—your Government has assisted in providing accommodation for the aged—in all, 2,250 new beds.

11 Fair representation in legislature—the creation of 10 new seats for Metro Toronto provides realistic representation for you at Queen's Park.

12 Vigorous leadership—good government leadership gets things done for the people. John Robarts' administration is for YOU.



Prime Minister John Robarts

Vote Progressive Conservative in Ontario

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ST. ANDREW — Allan GROSSMAN — X

YORKVIEW — Isobel (Mrs.) WALKER — X

DOWNSVIEW — VANEK, DAVID Q.C. M.P.P. DOWNSVIEW RIDING — X

ARMOURDALE — GORDON CARTON — X

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## Israeli Woman Honorary Citizen Of South Korea

TOKYO (JCNS). — A young Israeli woman has become an honorary citizen of the South Korean city of Pusan after marrying a sailor.

The woman — formerly Miss Eri Ariza — met and fell in love with the Dutch chief engineer of the Israeli frieghter Har Tabor, Mr. Crune Johannes, while his ship was berthed in Haifa. She decided to accompany him when his ship sailed to Korea with a cargo of surplus wheat.

After they arrived in Pusan the couple were married by the Mayor, Mr. Hyunock Kim, who presented them with honorary citizenships.

## RECIPE OF THE WEEK

**CARROT TZIMMES**

2½ to 3 pounds brisket of beef
6 carrots, sliced
6 medium sweet potatoes, cut in small pieces
1 small onion (optional)
2 tablespoons chicken fat or vegetable shortening
2 tablespoons flour
Salt and pepper, to taste
¼ to ½ cup brown sugar

Season meat and let stand several hours. Simmer in water to cover until tender, about 2½ hours. Add vegetables for last half hour. Melt fat in pan. Add flour and stir until smooth. Gradually add 2 cups of meat gravy, stirring constantly until thick and smooth. Add 1 teaspoon salt, ¼ teaspoon pepper and brown sugar. Pour gravy over meat in a roasting pan. Bake in moderate oven (350 degrees) until nicely browned, about ½ hour. Serves 6.

**SEPTEMBER'S MOST ELEGANT BRIDE**

Mrs. Stanley Charles Gasner is the former Diane Carolyn Desser, daughter of Mr. and Mrs. Isidor Desser of Toronto. Her marriage to the son of Mr. and Mrs. Meyer W. Gasner, a leading family of Toronto's Jewish community, took place on Tuesday, September 3rd, at the New Murray House. Rabbi Walter S. Wurzburger officiated, assisted by Cantor Nathan Adler. The bride's father is a prominent Canadian violinist.

Gilbert Photographers

## Holiday - A State Of Mind

By RUTHIE

And how was everything with you? I mean your summer vacation. If you're in any way like me, you can really use a holiday now.

Oh, sure, the children were at camp — no one to scream at, very little to wash and iron, no meals to prepare any hour of the day, no one to whine,

"What'll I do now?"

According to my relatives, I was having a ball. A day didn't go by that one or another didn't insinuate, what have I to complain about — I was living the life of Riley.

* * *

*Tahka* (really), Ned and I thought for once we'd be able to live it up a little. We'd eat when we pleased, come and go as we wished, sleep through the night undisturbed. Well, you know the old saying,

"Live in hope and die in despair."

* * *

The first few days the kids were away was murder for me. The house was too quiet. Nobody kept barging in, there was no constant phone tie-up, no arguments to referee, no stumbling over stray shoes, socks and underwear. I really missed the commotion — the place seemed like a haunted house. And the nights were awful. It was almost impossible to shed years of habit, tucking in the children at bedtime. When I ran to their rooms to check, there was a made-up bed with not a wrinkle in the spread staring me in the face. Maybe I'm nuts, but I felt terrible.

Then, what could I do when Ned's business appointments took him well into the evening? Twiddle my thumb? Dining with him was out of the question, I wasn't interested in shop talk. So that took care of that.

Twice we were scared out of our wits by camp calls. Once when Freddie stepped on a rusty nail and another time when Heather wet the bed four nights in a row because she missed us. So now you know the roads we took and the places we saw all summer.

Amusing myself was not fun. Most of my friends were away, and I wasn't interested in seeing those of my family with small children — they looked at me accusingly as though I did them something.

I saw every movie in town. Trouble is, the same feature played five weeks in a row.

* * *

I don't know — I think I'm just a hopeless case. I dream of the things I'd like to do, I admire people I see coming, going and running — where? But, in the long run, when it comes down to brass tacks — leave me alone, let me sit, and I'm happy.

## CANADIANS AT YESHIVA COLLEGE

NEW YORK (CJN). — Three boys from Canada are members of the freshman class at Yeshiva College, the undergraduate liberal arts and sciences college for men of Yeshiva University, New York City.

They will pursue a dual program of Jewish learning and general studies leading to the Bachelor of Arts or Bachelor of Science degree.

The three Canadians are: Gerald Silver of 8475 De Vepee Avenue, and Elliott Yagod of 5627 Pinedale Avenue, both of Montreal; and Allan Korsenblatt of 4114 Bathurst St., Downsview, Ontario.

## ENGAGEMENTS

Mr. and Mrs. Leon Neuschul of Sweeney Dr. happily announce the engagement of their daughter Ruth to Stuart Finsilver, son of Mr. and Mrs. Edwin Finsilver, Detroit, Michigan.

## BIRTHS

MASON - Michael and Risky (nee Rosenbaum) are happy to announce the birth of a daughter, at New Mount Sinai Hospital, on Tuesday, September 10th. A sister for Robin, Andrew and Tov.

CEIFETS - Bernie and Helen (nee Fisher) are happy to announce the birth of their daughter, September 13, 1963, at New Mount Sinai Hospital, a sister for Karen, 2nd grandchild for Mr. and Mrs. Harry Fisher and 5th grandchild for Mr. and Mrs. David Ceifets.

SNIDER - To Murray and Leonne (nee Greenspoon) a son, on September 6, 1963, at New Mount Sinai Hospital, a brother for Denise. Special thanks to Dr. M. L. Ratstein and Dr. Sydney Wise.

ROSENBLUM Maurice and Rochelle are happy to announce the birth of their daughter, Simmi Joy, on September 5th, at New Mount Sinai Hospital. Proud and happy grandparents are Cantor and Mrs. Jacob Zigelman and Mr. and Mrs. Ephraim Rosenblum. Great-grandparents are Mr. and Mrs. B. Horowitz, Brooklyn, New York and Rev. and Mrs. M. H. Zigelman of Elizabeth, N.J. Thanks to Dr. J. Teichman.


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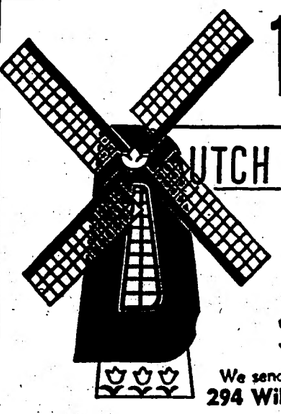

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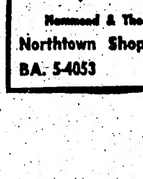

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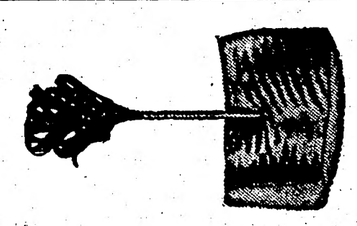

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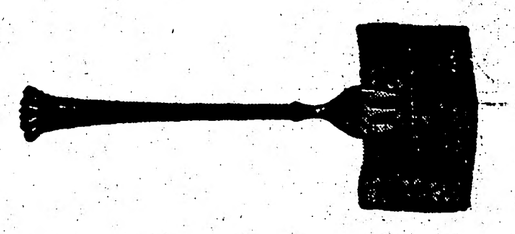
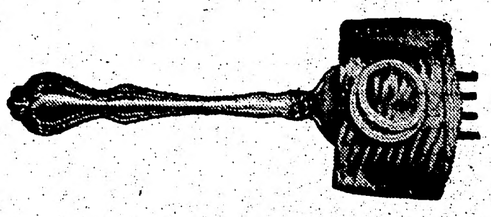
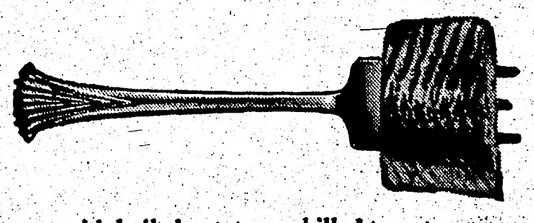


on crackers, canapes, cucumbers,



in salads, sandwiches, smorgasbords,



with boiled potatoes, chilled tomatoes, or straight from the jar.

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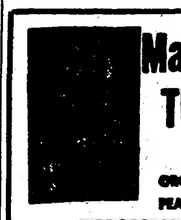

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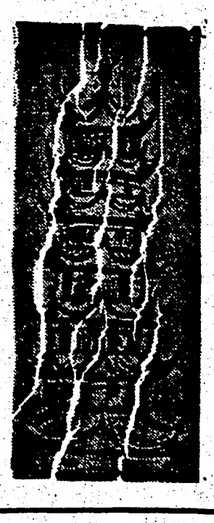



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# PEOPLE MAKE NEWS

ADVISORY BOARD: A meeting of leaders on the Advisory Board of the Wilferd Gordon, Q.C., Negev Dinner met recently to discuss plans for the affair which will take place shortly. Shown above are: (seated, left to right) Ben Biback, co-chairman of souvenir program committee; Don Sloven, Morry Wingold, chairman; (standing, left to right) Samuel Himel and Jacob Adler, co-chairmen of organizations; John R. Devor, co-chairman, advisory cabinet.

WOMEN'S DIVISION WORKSHOP: A varied program of special features designed to highlight the vital role played by women in the success of the Israel Bond Campaigns in Toronto was voted "an outstanding success" by the record attendance of organization presidents and Bond chairmen who participated in the Workshop at Beth Tzedec, last week. Mrs. Bertram Loeb, National Women's Division Chairman, delivered the key-note address; Julius Hayman, was guest speaker; and Emil Cohen, renowned entertainer presented a program of Yiddish anecdotes. From left to right: Mrs. Raphael Wolfe, Sponsor Chairman; Mrs. Charles Appel, Co-Chairman of Sisterhoods; Mrs. Ralph Zamonsky, Chairman of Sisterhoods; Emil Cohen; Mrs. Bertram Loeb; Mrs. Robert I. Zweig, Negev Pioneers Chairman; Mrs; Wilferd Gordon, moderator of the special Bond Quiz featured during the morning session.

## theatre hi-lights

• Sometime during the coming year, *Pablo Casals*, noted cellist, will star in a concert series in Israel.

• At a Hasidic wedding held recently in New York City, Orchestra leader *Joe King* experimented, unbeknown to the *Hasidim* present. He played Yankee Doodle Dandy, Never On Sunday and other well-known tunes in a "Hasidic beat" — and the guests never noticed. They danced in pious, *Hasidic* tradition.

• *Warner Brothers* are making records in Israel for export.

• Though not Jewish, comedian *Danny Thomas* understands Yiddish.

• *Joe Levine*, Hollywood film producer, plans a documentary film on Hasidism.

## broadway

• With the start of the Can-*O'Keefe Center* Saturday, *O'Keefe Center* toworrow, September 21st, the theatrical season comes into full swing. Performances will continue for three weeks, up to October 12th. The diverse program includes: Der Rosenkavalier (in English); Don Giovanni (in English); Aida (in Italian); La Boheme (in English); Hansel and Gretel (in English). The last will be performed at a special matinee for children on Saturday, October 12th.

• Never Too Late with William Bendix, Nancy Carroll and Will Hutchins is packing them in at the Royal Alexandra.

## Toronto To Honor Spiritual Leaders

"In its response to the announcement that the 1963 INAUGURAL DINNER will be a city-wide event in tribute to our rabbis, the Jewish community is expressing the profound debt of gratitude we owe our spiritual leaders for their effort on behalf of Israel", stated Lawrence Shankman, Chairman of the Toronto Israel Bond Committee sponsoring the Dinner. "The Israel Bond family in Toronto has become, over the years, a close association of men and women linked in mutual friendship and dedicated to the interests of the State of Israel and the Jewish people. This mighty family has accomplished what seemed impossible and has transmitted to Israel many millions of dollars in investment capital. This astounding achievement was accomplished under the leadership of our dedicated rabbis and volunteers from every synagogue and temple and from every organization, trade and profession" who gave unstintingly of their time and substance.

The appeals which were commenced in the Synagogues and Temples more than a decade ago will be continued in more than twenty-five Toronto Synagogues on Rosh Hashana, Kol Nidre Eve and Yom Kippur Day.

The Inaugural Dinner which this year will take place on Tuesday, September 24th with U.S. Senator WAYNE MORSE as the guest speaker, is the "Eve of Redemption Inaugural Dinner", and it is therefore particularly fitting that it should take the form of a tribute to the Rabbis of Toronto. For the first time in eleven years, this dinner is being conducted on a community-wide basis so that every Jewish family in Toronto will have an opportunity of joining hands with his neighbours in a solid front of support for the expansion of Israel.


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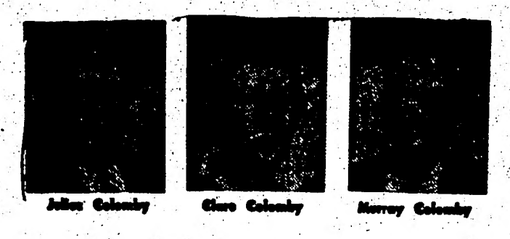


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**Israel Informed**

# Globke Documents Are Now In Haifa

BERLIN (JCNS). — The East German Attorney-General has sent the indictment and verdict against Dr. Hans Globke to the Israel Documentation Centre for the Investigation of Nazi Crimes, in Haifa, the East German News Agency announced last week.

Dr. Globke, State Secretary in Bonn and the right-hand man of the Federal Chancellor, Dr. Adenauer, was tried in absentia by the East German Supreme Court last July and convicted of complicity in Nazi crimes. He was sentenced to hard labour for life.

The material on the trial was asked for by the head of the Documentation Centre, Mr. Tuviah Friedmann, the news agency said.

# ONLY IN AMERICA

*by HARRY GOLDEN*

## GOVERNOR WALLACE AND ALABAMA

Governor Wallace of Alabama is interested in doorstanding stunts and school closing decrees. Never in a million years would it enter his mind to hurt anyone ruthlessly. To accuse him of complicity in the bombing of the home of Arthur Shores, Negro leader in Birmingham, would be a charge no court could countenance. To accuse Governor Wallace further of any complicity in the death of John Coley, the 20-year-old Negro who was killed in the riots subsequent to the bombing would be even more tenuous.

Governor Wallace neither bombed nor incited bombers; he neither hurt nor asked any fellow citizen to hurt anyone else. But legal charges are one thing, moral charges another.

Morally, Governor Wallace may very well be responsible for the bombings and the death in Birmingham. He may be responsible because he does not understand or fails to comprehend that as long as he is Alabama's highest elected official he is in effect Alabama. When he says, "No, we are not going to obey the order of the Federal Court," there are hundreds of rougher and more brazen people who say, "We got the Governor with us."

While the Governor may protest, he has no intention of turning their line of march, it is very hard for them to believe he is volunteering his way out.

For six months after the Supreme Court issued its decisions barring school segregation, on May 17, 1954, there were no white citizens councils. There wasn't a white citizens council until the first Southern Governors' Conference in early 1955. The "white" citizens, the segregationists, got their first impetus from those governors themselves who said in effect, "We will not comply with orders of the Court. We will bypass them .Somehow we'll find a way." If the exemplar says, "No," he is hard put to explain to his disciples why they shouldn't enforce his decision.

Southerners have much the same impulses as everybody. They are law-abiding. Like everybody else, some of them are law-abiding only until duly constituted authority gives them a green light to disobey law, at which point they will hold law in contempt.

In 1963, no less than in 1954, Southerners look for moral direction. In Alabama, Governor Wallace has pointed. If they follow him it will be a fiery path.

BETH SHOLOM CONGREGATION HOLDS SUCCESSFUL BOND EVENING: Always in the forefront of Toronto synagogue efforts on behalf of State of Israel Bonds, Beth Sholom Congregation recently launched its 1963 Bond Drive with a congregation social with guest artist Emil Cohen. From left to right: Rabbi David Monson; Lawrence Shankman, Chairman of the Toronto Israel Bond Campaign; Emil Cohen, guest artist; Mrs. S. Sugar, Sisterhood Bond Chairman; Henry Donsky, Beth Sholom Bond Chairman; Mrs. Hyman Sugar, Co-Bond Chairman of Sisterhood; Frank Cadesky; and Cantor Henry Wahrman.

## SWISS DISTRIBUTE HEIRLESS PROPERTY

GENEVA (JCNS). — The Swiss authorities have begun their task of cataloguing all property in Switzerland deposited there by refugees of whom there has been no reliable news since 1945.

As provided for by a law passed in December last year, which came into force on the first of this month, all private persons, banks, insurance companies, lawyers, business agents and other trustees or administrators, must notify the authorities of any assets in their possession belonging to foreign nationals or Stateless persons fleeing persecution, of whom nothing has been heard since the end of the war.

### Parliament Will Manage All The Funds

All assets recorded under the law will be handed over to the lawful owners or their heirs, if they can be found. If not, these assets will be put into a special fund, which the Swiss Federal Parliament will administer. The use to which this fund will be put will be decided by Parliament which will "take into account the origin of these assets."


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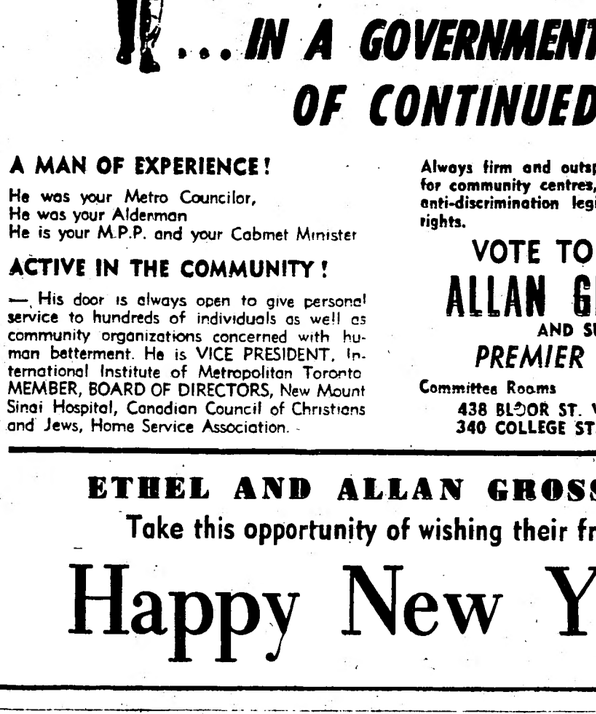

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# HISTADRUT HISTORIC CONFERENCE IN TORONTO TO ELECT LEADERS

The Annual Toronto Histadrut Conference will take place on Sunday, October 6th, 9 A.M. at the Labor Zionist Centre, 12 Viewmount Avenue. The United Organizations for Histadrut, consisting of representatives from 100 fraternal organizations in Toronto will be attending as delegates to the Conference, and will play a major role in its deliberations.

Guest speakers at the Histadrut Conference will be:

Israel Stolarsky, of New York, Associate National Director of the National Committee for Labor Israel; Bernard Bloomfield, of Montreal, National President of the Canadian Association for Labor Israel.

Organizations and fraternal groups who have not yet appointed delegates to the Annual Histadrut Conference on Sunday, October rence on Sunday, October 6. are requested to do so as soon as possible.

Elections will be held at the Conference for new officers for 1963-64, both in the Histadrut Campaign and the United Organizations for Histadrut.

## Monument To The Martyrs Of Lithuania

The unveiling of the monument erected by the Farband of Lithuanian Jews in Toronto in memory of the victims of the Nazis in Lithuania will take place at 10.30 am., Sunday. Sept. 22, at Bathurst Lawn Cemetery.

Participants will include Rabbi Israel Hurwitz, Rev. Nathan Stolnitz and Chaim Berniker. Also in attendance will be representatives of the Canadian Jewish Congress and other organizations. Julius Hayman, President of the Zionist Organization of Canada, Central Division, will represent the ZOC.

The procession will leave 12 Viewmount Avenue at 10.15 and transportation to the cemetery will be available.

## ESTHER

New York. (CJN) — Esther Iwinska, who was prominent in the international Socialist movement, died in Brussels last week at the age of 78. A native of Poland, she had been living in Belgium since the end of World War II.

Mrs. Iwinska a descendant of the famous Guerer Rebbe Family, was a leader of the International Jewish Labor Bund as was her brother, Victor Alter. He and Henrich Erlich were executed in Moscow in 1941 for alleged counter-revolutionary activity and as a resut, the Stalin regime was widely condemned.

## TORONTO OBITUARIES

**RAXLEN,** Lewis On September 14, late of 10 Edmund Dr.

**ZELLITT,** Richard Jeffrey. On September 14th, late of 150 Brighton Ave. Services arranged by College Memorial Chapel, 331 College St.

**BLEUER,** Irene. On September 13th, late of 2649 Bloor St. W.

**COLLIS,** Sarah. On September 9th, late of 323 Ridelle Ave.

**COOPER,** Minnie. On September 13th, late of 15 Ronald Ave.

**DIAMOND,** Kornelia. On September 8th, late of 171 Huron St.

**GOLDMAN,** Annie. On September 13th, late of the Jewish Home for the Aged.

**KORNBLUM,** Izzie. On September 14th, late of Owen Sound, Ontario.

**MIRTENBAUM,** Annie. On September 12th, late of 367 Huron St.

**ROSENBLOOM,** Bernard. On September 15th, late of 2566 Yonge St. Services arranged by Park Memorial Chapel, 506 Spadina Ave.

Preserve the memory of the deceased by planting trees in Israel. An appropriate certificate is sent to the bereaved family. JEWISH NATIONAL FUND. 924-7145, 651 Spadina Ave., Toronto.

**UNVEILING**

**LOFSKY - Esther** — A monument to the memory of the late Esther Lofsky, wife of the late Mr. Samuel Lofsky, will be unveiled at Roselawn Cemetery, Shomrai Shabboth section, on Sunday, September 22nd at 11.30 a.m. Friends and relatives are invited.
The Family

**POTASH, Lena** - The unveiling of a monument in memory of the late Lena Potash, beloved mother of Helen (Mrs. H. Rosen), Irving (Mr. I. Potash), and Gertrude (Mrs. D. Goldberg) will take place on Sunday, September 22nd, 11:15 a.m., at the Dawes Road Cemetery, Chenstechover Society. Relatives and friends are invited.
**POTASH FAMILY**

**BROWN, Meyer** - A monument will be unveiled to the memory of the late Meyer Brown, beloved husband of the late Raisel Brown, and dear father of Esther Moss, on Sunday, September 22, 1963, 11:00 a.m., at the Dawes Rd. Cemetery, Keltzer Synagogue Section. Cars will leave the Keltzer Synagogue, 2941 Bathurst Street, at 10:30 a.m. Relatives and friends are requested to attend.

**ATIN, Irving** - A monument to the memory of the late Irving Atin, former president of B'nai Israel Beth David Synagogue, beloved husband of Ethel, father of Howard and Joan, and grandfather, will be unveiled on Sunday, September 22nd, 11:00 a.m., at Dawes Rd. Cemetery (B'nai Israel Beth David Section). Relatives and friends are asked to attend.

**LITTLE — Samuel.** A monument to the memory of the late Samuel Little, beloved husband of Annie and father of Mary, Murray, Dave and Gertrude, will take place on Sunday, September 22nd, 1963 at 11:30 a.m. at Machzikei B'nai Israel Cemetery, McCowan Avenue.
Directions to Cemetery: McCowan Ave., south of Eglinton Ave. East. McGowan Ave. crosses 2874 Eglinton Ave. E.
Little Family

## LITHUANIAN JEWS UNVEIL MONUMENT

The **UNVEILING OF THE MONUMENT** erected by the Farband of Lithuanian Jews in Toronto in memory of the victims of the Nazis in Lithuania and rest of Europe will take place at **11:00 A.M., SUNDAY, SEPTEMBER 22nd, 1963** at Bathurst Lawn Cemetery.
Participants will include **RABBI ISRAEL HURWITZ; REV. NATHAN STOLNITZ; JULIUS HAYMAN,** President of the Zionist Organization; **J. J. GLASS,** Federation of the Polish Jews in Canada; **CH. BERNIKER;** and representatives of the Canadian Jewish Congress and other organizations. The ceremony will be chaired by **RUVIN MADESKER.**

**BIKOR CHOLOM ORGANIZATION** of Toronto wishes to extend to the Jewish Community its sincere wishes for a year of peace and health. For those wishing to contribute **good-will to the sick and needy for the High Holidays** or securing membership, donations may be sent to the president, **Mrs. I. Wagner,** 43 York Downs Dr., or the treasurer, **Mrs. H. Landau,** 8 Austin Crescent.

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The Canadian Jewish News — New Year 5724

# Rosh Hashanah MAGAZINE

TORONTO and MONTREAL — WEDNESDAY, SEPTEMBER 18th, 1963 — SECTION II

## PARTISAN SONG

BY HIRSH GLICK

*Never say that there is only death for you*
*Though leaden skies may be concealing days of blue —*
*Because the hour that we have hungered for is near;*
*Beneath our tread the earth shall tremble: We are here!*

*From land of palm-tree to the far-off land of snow*
*We shall be coming with our torment and our woe,*
*And everywhere our blood has sunk into the earth*
*Shall our bravery, our vigour blossom forth!*

*We'll have the morning sun to set our day a-glow,*
*And all our yesterdays shall vanish with the foe,*
*And if the time is long before the sun appears,*
*Then let this song go like a signal through the years.*

*This song was written with our blood and not with lead;*
*It's not song that birds sing overhead,*
*It was a people, among toppling barricades,*
*That sang this song of ours with pistols and grenades.*

*So never say that there is only death for you.*
*Leaden skies may be concealing days of blue —*
*Yet the hour that we have hungered for is near;*
*Beneath our tread the earth shall tremble: We are here!*

Translated from the Yiddish by AARON KRAMER

**Blessed art Thou, O Lord our God, King of the Universe, who hast sanctified us by Thy commandments and commanded us to hear the sound of the shofar...**

## image of god

by DR. LOUIS JACOBS

Twenty years ago in Gateshead, in his talks to advanced students of the Talmud, Rabbi E. Dessler, of blessed memory, loved to dwell on the conception of Heaven as a state, not a place. When the good man dies he does not go to Heaven, he "becomes" Heaven. Quite apart from the spiritual considerations which weighed heavily with the saintly rabbi, he used wryly to remark that it is impossible to locate God "up there" since what for us, in our hemisphere, is "up" is "down" for our Australian cousins. Nor did he attempt to substitute "out there" in space for "up there".

Without having heard of Tillich, Bonhoeffer and Bultmann, he taught that God was to be found in the depths of human experience. In this respect at least, Jewish religious thought on the south bank of the Tyne was as attuned to the space age as Christian thought on the south bank of the Thames.

The Jew with any degree of theological sophistication will, indeed, have no difficulty in agreeing with much that the Bishop of Woolwich says on this score in his by now famous book "Honest to God". The doctrine that God can only be known as He is in Himself, enjoys complete respectability in traditional Jewish thought. The Romans called the Jews atheists for believing in an invisible God. Maimonides felt it was only permissible to ascribe negative attributes to God, to say what He is not rather than what He is. The Cabalists call God as He is in Himself "En Soph" (The Limitless) and they steadfastly refuse to speak at all of this aspect of the Deity. One of the Cabalistic names of "En Soph" is "Ayin" (Nothingness), because nothing at all can be postulated of God as He is in Himself, so remote is He from all human comprehension. "If I knew Him I would be Him" remarks Albo.

The "Hymn of Glory" is equally emphatic:

> "They told of Thee, but not as Thou must be, since from Thy work they tried to body Thee. To countless visions did their pictures run, Behold, through all the visions Thou are one."

R. Moses Cordovero, in the sixteenth century, writes: "When you think of God never allow yourself to imagine that God really is as you imagine Him to be. You must simply affirm His existence and then recoil from further thought. For if you allow your imagination to dwell on more than this you are trying to think of God as He is in Himself and this is bound to result in a limiting and corporal conception". While the "via negativa" is not, of course, the only path in Jewish theological thought, it has for its advocates some of the greatest religious authorities.

If, then, God's true nature cannot be known by man, every description of Him must be but a dim groping for the truth. Every symbol used of the divine in prayer, study and worship is totally inadequate except as an indication of God's manifestations. Some symbols, possessing great vigour originally, may lose much of their power through changed circumstances. A good example of this is the term "King" used of God. In the days of mighty monarchs and world-rulers it conveyed successfully the idea of the numinous majesty of the Creator. Now that kings are not what they used to be the sentiments evoked by the term are far different from those intended by our ancestors. Consequently, it is necessary to search for new symbolic ways of affirming the eternal truth, and it is to this problem that the Bishop chiefly addresses himself.

With Tillich he believes that the symbol of "depth" is more helpful than that of "height". Not that the spatial connotations of the two terms are so very different but because the symbol of "depth" calls attention to the discovery of God when life is lived at a profound level. "Height" suggests remoteness, superficiality and lack of concern, "depth" suggests commitment and loving relationship. God is seen not as "a" Being among others but as the Ground of all Being. He is not "out there" but "in here", in the very stuff and substance of life. This seems like pantheism. It appears to be a denial of the transcendental aspect of Deity. But the Bishop is careful to distinguish between a thoroughgoing pantheism, which is deterministic, and his conception according to which man meets God in the free choice of reaching out in love and concern for others.

Faith is also involved, the faith which holds fast to the idea that the true ground of reality is best seen in personal relationships at their profoundest. This is the meaning of a personal God; why we speak of God as "He" rather than "It". There is little in all this to which the Jew can object though, as we shall see, the views are not too clearly stated that there may be implications at variance with the traditional theistic position.

Similarly, the Bishop's advocacy of "worldly holiness" is not novel in Judaism. Dr. Robinson himself quotes with approval J. Macmurray's words "The great contribution of the Hebrew to religion was that he did away with it". I think it was Zangwill who observed that the rabbis, the most religious of men, had no word for religion. Religion is not an area in which one is cut off from the rest of life. The synagogue is not a place of escape from the true business of living. The authentic, religious person must be concerned, as Dr. Robinson says, with food, water supplies, housing, hospitals and prisons.

(Continued on Page A VII)

## israel's security

by MOSHE DAYAN

THE main characteristic of Israel's security policy is the fact that it is defensive. This aspect is particularly conspicuous when viewed against the needs of general development, which is being pushed forward at maximum speed. No attempt is made to limit the numbers of immigrants even when these include a high proportion of social welfare cases, disabled and sick persons, who constitute a burden on both the economic and the social structure of Israeli society.

The same applies to development projects. Israel permits herself to engage in development at increasing rate, even though this causes constant pressure on wage levels as a result of rising consumption and lagging production. At the present moment, simultaneously, we are diverting the Jordan to the Negev, rebuilding the Potash Works at the Dead Sea, constructing a new port at Ashdod, building a network of roads and, on a large scale, new living quarters for immigrants.

Such development projects, of course, have a beneficial effect on the security situation. There is no doubt that an increasing population and a rising standard of living and education are, in themselves, important elements in the security potential, but we must still differentiate between these indirect factors and direct defence policy.

Israel's generally passive defence policy is significant in connection with two issues — the borders and the question of peace itself. Israel's area is so limited and the country is so narrow in the coastal strip in which most of the population is concentrated that its fate could have been decided in a single battle even in the days of the cavalry of the First World War.

The population of Israel is as well aware of this fact as are her leaders. Yet, despite this, never once since the establishment of the State has Israel taken any initiative in developing a policy of improving the frontiers or increasing the area which these enclose.

It is similar with regard to peace. The desire of the Arabs to destroy Israel must necessarily be the prime factor in our security considerations, but, again, Israel has taken no steps to impose peace on the Arabs by military means. Israel has preferred to remain in permanent expectation of an attack at a time chosen by the Arabs rather than to carry out a preventive war or to produce a "war or peace" ultimatum.

There are two main reasons for these passive policies. The frist of them is the assumption that the Big Powers would not permit any other policy to succeed and would force Israel by means of military or other pressure to withdraw from any area she might occupy. Secondly, there is Israel's own approach as a matter of principle. The assumption concerning the Great Powers may be seen to be based on the joint approach made by the United States and the Soviet Union during the Sinai Campaign,, and to the American warning a few months ago against any Israeli attempt to occupy the sections of Jordan west of the river in the event of the final collapse of King Hussein's regime. On the question of principle it could probably be said that if Israel was forced to choose between a policy of sheer advantage and one of justice, then justice would be preferable.

Israel's defence policy has, therefore, concentrated on the need, on the one hand, to overcome the concrete terrorist assaults on our security as well as sabotage and infiltration and the attempt to close the Red Sea approach to Elath, and, on the other, to strengthen the defence forces in order to restrain the Arabs from attempting an all-out attack, and to ensure that in the event of such an attack we will be able to defend ourselves successfully. These policies have found expression in military operations carried out by Israel and in the mobilising of the help and influence of friendly Powers and of the mediation machinery of the U.N.

On the whole, has this policy proved successful? The first question to be answered in this connection is an apparently simple one — have the Arabs actually planned to make war upon Israel since the days of the War of Independence of 1948? Were infiltration and terrorism intended to bring relations with Israel to the brink of active war, or were they really "private" operations without any political aim?

I can offer no absolutely clear reply to these questions. It is probably correct that the Arab governments welcomed assaults on Israel's security and periodically encouraged both infiltration and terror directed against Israel in the hope that this would tend to disorganise the routine of life in this country and interfere with settlement and immigration. But at the same time the Arab rulers throughout this period apparently did not plan full-scale war between themselves and Israel and had fixed no actual date at which their armies should invade us.

This reservation should, I believe, apply even with regard to the period immediately preceding the Sinai Campaign, when the Egyptians had concentrated large forces in the Sinai peninsula and established a joint command for the Egyptian, Jordanian and Syrian forces. There is no doubt that the purpose of these politico-military actions was attack on Israel. But as far as the essentially military operational situation was concerned, they had not yet decided upon a precise timetable for an open war on Israel.

Thus since its establishment Israel has never once embarked upon aggressive military action, though it saw itself forced from time to time to take up arms in defence of the lives of her citizens and to ensure their right to a normal life on land and at sea. The degree of military activity varied. Israel did not bring her Army into play in every case in which she was attacked. Thus the Red Sea Straits remained closed to Israeli shipping from 1953 onwards and the blockdae was raised only in 1956 after the Sinai Campaign.

Not only the leadership but the public as a whole in Israel have maintained two differing conceptions of security policy. On the one hand, there have been those who would have wished to depend more on diplomatic means as expressed in the Knesset by Mr. Moshe Sharett in 1954, when he was Prime Minister, and have said that the question was whether "Israel stands for robbery or for law."

(Continued on Page A VIII)

NEW YEAR'S GREETINGS FROM

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**Point of Controversy**

by GOLDA ZIMMERMAN

# Jewry's Religious Centre
## *WHAT IS HECHAL SHLOMO?*

Five years ago the magnificent building of Hechal Shlomo was officially opened in Jerusalem and dedicated as the seat of the Chief Rabbinate of Israel and as a religious centre for world Jewry.

Non-religious elements in Israel regarded it with derision. The more extreme religious groups feared there was a sinister purpose in it to set up a Sanhedrin in which they could have no confidence.

Today, both sides accept the existance of Hechal Shlomo as part of the natural order of things. What reservations still remain are directed towards how Hechal Shlomo might develop, rather than active opposition to its present form. The building is now automatically included in any tour of Jerusalem, whether by Israelis from other parts of the country or by tourists from abroad. Visitors pass through at the rate of 50.000 a month, so that close to three million people have so far seen it.

But it was not as a mere show place, nor even just as suitable offices for the Chief Rabbinate and courtrooms for the Supreme Rabbinical Courts, that the building was intended either by the late Chief Rabbi, Dr. Herzog, who inspired the project, or by Sir Isaac Wolfson, who so enthusiastically supported it. The hope and plan was that from this building religious Jews would be able to draw help and encouragement and non-religious Jews would find understanding and learning.

**POPULARIZING TORAH**

How far have these aims been fulfilled? The activities are the responsability of a Council which is today composed of men of widely differing interests. Headed by the Chief Rabbi of Israel Rabbi Itzhak Nissim, and the Chief Rabbi of Tel Aviv, Rabbi I. J. Unterman, it includes Sir Isaac Wolfson and his son Leonard, the Cabinet Minister of the religious parties, Brigadier Chaim Herzog and a number of business men.

The activities carried on can be very roughly divided into four categories. Council and the courts; secondly, a large number of publication of various kinds; thirdly, popular functions in an attempt to bring the message of religion to the masses; and fourthly, administration of funds or "foundations' created by a number of individuals for the purpose of giving financial aid to religious institutions, for which Hechal Shlomo acts as a clearing-house.

Of all these, perhaps the most important, from one aspect, is "the department for popularizing the Torah.' It runs a correspodence course in Mishna for which over 5,000 people are registered and for which they pay...

...they pay a not very large fee. Five hundred of them are new immigrants who receive their copies free of charge. This department also organises functions in the very large hall at the top of the building, some for youth and some for adults, which include taks on topical issues, rabbinical conferences to discuss knotty problems, receptions in honour of well-known scholars to mark the publication of their works and festival celebrations.

Four Talmudic chiurum are held weekly; there is a daily chiur in every Sunday on the Rambam and some aspects of Jewish law. Lecture, debates and simposia are arranged for the religious intelligentsia on such subjects as a five-day week, military rule for Arab and other topical subjects. Most popular of all is the annual Simchat Torah celebration which brings many thousands of people to dance and sing around tthe building.

The publications include two important volumes. One is work of scholarship which took three years to prepare, to which 64 learned rabbis contributed. Originally it was intended as a tribute for the late Chief Rabbi Herzog' 70th birthday but unfortunately it becamc an "in memoriam" publication. The second, still in preparation, is a small pocket Bible with English translation, which is being set, printed and bound by Jews of Jerusalem. The Koren Hebrew text is being adopted and a panel of experts is revising the English translations.

Other publications include an annual, packed with information, about Jewish laws and customs, a monthly bulletin giving news of religious activities and a regular "letter" to parents of children attending religious schools.

The main budget of Hechal Shlomo is drawn from the Edith and Isaac Wolfson foundation (derived from the profits of the Paz Oil Company), which is also a source for grants to a great number of religious institutions, including yeshivot, which in the early days, fearing the purpose of Hechal Shlomo, boycotted it. Other foundation were set up by Nahum Williams, Charles Clore and David Ferdman and Ifonse Sabah.

**PREACHING TO CONVERTED.**

This list by no means exhausts all that is going on inside this building and which stems from it. There is a sincere desire by the members of the Council not to stagnate or stand still, but continually to widen the scope of their activities and expand in all directions. But the sum total of all this work, no matter with how much zeal and earnestness it is carried out, still amounts to something very far short of the decisive role in Jewish life generally, or in religious life particularly, which it was claimed the institution would play. And indeed the more responsible of those connected with it admit this quite freely. They plead in extenuation, and with some justification, that four years is a short period.

The main criticism, similar to that made of all Jewish religious endeavour, is that it is "preaching to the converted," that it reaches only those who are in any case religious and that even religious youth in Israel does not find in Hechal Shlomo the encouraging leadership which it seeks.

There is undoutedly a great deal of truth in these contentions, even after due allowance is made for the fact that an institution of this kind will always be the target of attack from all sides. The rather grandiose name given to Hechal Shlomo the enormous amount of money it accounts for and the inattentions of those who set up-all these call for something much greater than present Hechal Shlomo can claim to be.

Today it is too much like other institutions operating elsewhere, with such improvements as it can show being due only to having a larger budget. What is lacking, from a practicality is a chief rabbi who could rally around him the best religious forces in the country and, by the strength of his own convictions and the passion of his own sincerity, draw to himself and Hechal Shlomo the very large number of young people in Israel who are groping towards a better knowledge and understanding of Judaism.

It has been argued that in the present climate of Israel, in which the Yossele Shumacher case and other matters have created a very deep and embitterd ritt between the religious and non-religious sections of the population, it is impossible for religious leaders to reach outside their own circle. But, in truth, the only real raison d'etre for Hechal Shlomo lies in playing an effective role in bridging that gap.

The Famous Hasidic Rebbe, Rabbi Y. Halberstein, of Clausenburg, among those who don't recognize Hechal Shlomo.

GREETINGS

and best wishes from the

TORONTO CITY COUNCIL

to our fellow citizens of the Jewish Faith
for a happy and prosperous New Year,
Five Thousand Seven Hundred and Twenty-four

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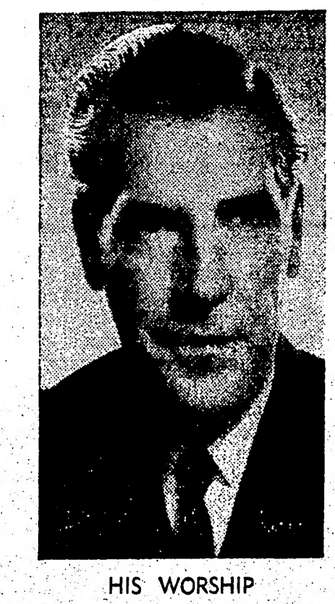

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# THE MONUMENTAL TRANSLATION OF THE "TANYA"

by J. IMMANUEL SCHOCHET

LIQUTEI AMARIM (TANYA) by Rabbi Shneur Zalman of Liadi. Translated by Nissan Mindel, M.A., Ph.Dd. Kehot Publication Society, New York XXIX, 369 pages, with Glossary, Indices, Notes, etc.

'Miracle of miracles, that so great a spirit lives in so frail a dwelling! This young man now sleeping unawares on his pillow, will one day become the rabbi of all the provinces of Russia with multitudes of people listening to his voice.'

Thus spoke Rabbi Dov Ber, the Great Maggid of Mazeritch and successor to the Baal Shem Tov. At the time he was standing near the bedside of his youngest disciple, Rabbi Shneur Zalman of Liadi, was barely in his middle twenties. The Maggid passed away shortly thereafter, but his prophesy was realised. The fame of Rabbi Shneur Zalman spread quickly, not only as the outstanding leader of Hasidism in his time, but also as an unparalleled Talmudist, codifier and religious philosopher.

The most outstanding contribution of Rabbi Shneur Zalman is probably his system of Habad Hasidism, an intellectual and metaphysical philosophy, outlined in his opus magnum, Tanya, Now, as Jews the world over observe the 150th anniversary of his passing, this great and profound work has appeared in an annotated English translation. At least 55 editions appeared since 1796 in the original Hebrew, and recently a Yiddish translation was published. The Tanya has impressed and inspired countless of its readers, Hassidim and non-Hassidim alike. The colourful, stimulating orchard of this original work has now been opened to the English speaking public as well.

Twenty years of critical sifting and editing, scrutinizing revisions and painstaking analysis to the most minute detail of linguistic usage, went into the writing of the Tanya. Rabbi Shneur Zalman weighed heavily every word and letter, to eliminate all superfluousness. As such the Tanya became sacred to his Hasidim who study it punctiliously, searching for the obvious and latent meanings. The story is told that when Red Levi Yitshag of Berdichev first saw the Tanya, he exclaimed excitedly: 'Miracle of miracles, how the author managed to put so great a God into so small a book!'

Small wonder then that those familiar with the Tanya will marvel at the excellent and faithful rendition of this concise work into a modern and crystal-clear English. Dr. Nissan Mindel, the translator, has accomplished an extra-ordinary task, the laborious and exacting nature of which seemed near-impossible. To clarify some obscure passages, Dr. Mindel added many enlightening notes, and a descriptive introduction. A glossary, explaining words and expressions which defy translation, has been appended along with handy indices.

• • •

What is the Tanya? To the Habad Hasid it is the credo and manifesto of his weltanschaung. Others regard it as anything from a mystical tract to an ethical treatise, metaphysical dissertation, psychological discourse, or religio-philosophical exposition. No doubt that these varying views are due to the fact that in truth the Tanya is each, and contains all. The author himself, on the fivleaf of the first edition, describes his work to be 'based on the verse' for the matter is very nigh unto you, in your mouth and in your heart, to be done '—to explain thoroughly how it is very nigh unto you.'

This verse is indeed the motto of the Tanya. When we consider that Tanya is not really the name of the book (though by this name, taken from the first word of the text, it became famous and popular), but 'Sefer shel Beynonim' — 'Book of the Intermediates (i.e. Average Persons)', the motto becomes more explicit.

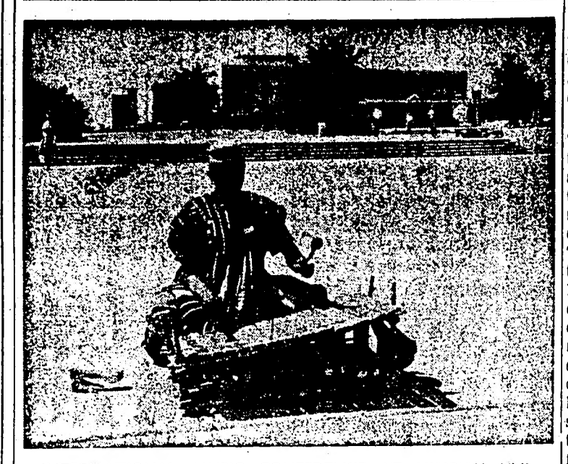
The book is addressed to the 'average person' to show how the Torah is applicable to him and gives meaning and purpose to his life. Rabbi Shneur Zalman does not write in the style of the mediaeval schoolmen. The Tanya cannot be compared to the traditional writings on ethics. It is not a moral textbook on do's and don'ts, and does not overflow with inducing extolments of the bliss of the righteous or intimidating depictions of the purgatory of the wicked. Much of the originality and strength of the Tanya lies in that it does not speak to man from a distance; indeed, it does not speak to man at all, but makes man speak himself.

The Tanya's method to show 'how Torah and Mitsvot do—have a meaning for man', is by analysing the psychology of man. It is truly the first and only thorough study of a philosophical psychology, which does not have its equal in Hebrew literature. While the previous philosophers, from Saadiah onwards, treat the subject of soul, hardly any speak of the concept of soul and the practical implications of such.

Rabbi Shneur Zalman discusses the nature of man, common to all. His treatment and conclusions in regard to the powers and faculties of the soul, though leaning heavily on the Biblical and Rabbinic sources, are often reminiscent of modern, genuine psycho-analysis. His system becomes thus universally applicable, independent of time and conditions, and can appeal to the 20th century 'average person' as much as to his contemporaries. While primarily concerned with the crucial question of the forces of good and evil in human nature topics such as the Divine attributes, Providence, Messianism etc., find treatment and illumination as integral parts of the author's ethical system.

The appealing style and warmth of the Tanya, cannot help but meet the needs of all sincere 'seekers and perplexed', whether of the analytical and searching mind or the less scholarly, 'those who are in pursuit of righteousness and seek the Lord . . . whose intelligence and mind are confused and they wander about in darkness in the service of God, unable to perceive the beneficial light that is buried in books' (from the author's foreword).

'Kehot', the Lubavitcher Publication Society, has rendered an inestimable service to English-speaking Jewry by making available Dr. Mindel's translation of this classic. It is, as the Lubavitch Rebbe writes in his preface to the translation, "a further contribution to the 'dissemination of the fountains' of Hasidism which were unlocked by Reb Israel Baal Shem Tov, who envisaged Hasidism as a stream of 'living waters', growing deeper and wider, until it should reach every segment of the Jewish people and bring new inspiration and vitality into their daily lives."



INTERNATIONAL MUSIC CONFERENCE AT HEBREW UNIVERSITY: At the International Conference on East and West Music held at the Hebrew University in Jerusalem recently, Kakraba Lobi of Ghana (above) demonstrated a native xylophone made of wood and gourds.

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**Review Of The Year**

by GEOFFREY WIGODER

# 5723 IN HISTORY

After the spectacular developments of 5722 (the virtual liquidation of the Algerian community, anti-Semitic manifestations — sometimes accompanied by physical violence — in many countries of the Western World, and the intensification of the unfriendly attitude in Russia), the past year has seemed far less momentous. The main exception has been the continuing evidence of hostility on the part of the Russian authorities. It is true that here and there minor alleviations have been reported — "Sovietish Haymland" has been published regularly, a number of small Yiddish recitals have been reported, A Russian-Hebrew dictionary has appeared — but these cultural crumbs seem to be largely for show whereas the real position must be sought in the overall chilliness coupled with a certain hardening of attitude in a number of spheres — notably the actions taken against remaining pockets of religious observance (closing of synagogues, ban on matzot) and the intensive campaign against "economic offenders".

The frequent association between economic offences and religious observance is another patent manoeuvre. Evidence was also cited during the past year of the revival of ritual libels, which were dealt with in a regrettably tardy manner by the authorities.

All this adds up to continuing cause for concern for the Jews of Russia.

Attempts to raise the subject with Russian authorities have proved futile. It would however be false to imagine that Russian Jews are living in a state of continual fear.

The tenth anniversary of the death of Stalin afforded an opportunity to estimate the influence of the "thaw" on the Jews of Russia. The heavy anxiety of the last days of Stalin are past and the general liberalisation which has entered so many spheres during the Khruschev period has inevitably reached the Jews as well, although to a lesser degree. In certain ways the very official coldness or hostility serves to intensify the awareness of Jewish identity and on this score there seems to be less fear of expression. Nevertheless the overall picture of the position of these two and a quarter million Jews remains one of cultural deprivation and national discrimination.

In the other countries of East Europe, the position has changed little, with the Jews enjoying communal and religious liberty but prevented from national expression. In Poland, which in recent years has been one of the most tolerant of these regimes in respect of its Jews, a number of straws in the wind have given cause for anxiety in the course of the year (cut of subsidy, resignation of last Jew in the government, sudden cooling-off over Warsaw Ghetto memorial ceremony) but these have so far not resulted in any serious reflection on Jewish life.

Turning to Western Jewry, it can be said that the most alarming phenomenon of the previous year — the rise of active anti-Semitism — has made little or no headway. Manifestations have been regularly reported from various centres but none of these has developed to a really serious extent. Communities everywhere are on the alert and much attention has been devoted to alternative methods of combatting anti-Semitism with the argument largely centering around activist versus judicial approaches.

In Britain, for example, where the small virulent anti-Jewish groups had the previous year managed to attract a large measure of unfortunate publicity, the imprisonment of Colin Jordan, the refusal of many local authorities to permit anti-Semitic groups to hold meetings in central places and further proposed relevant legislation went a long way towards quietening the situation.

In South America too, which is one of the most potentially dangerous centres of anti-Semitism, the past year has witnessed a comparative recess although there is no evidence that the feeling is anything else than in abeyance (Argentina has introduced certain measures against the notorious "Tacuara" group but their real effectiveness remains to be demonstrated).

One of the most significant processes in Europe has been the impact of over 100,000 Jews who arrived in France last year from Algeria. It has been pointed out that over the past fifteen years French Jewry has increased at the same rate as Israel, trebling in size from 150,000 to over 450,000 and any comparison with French Jewry familiar from earlier decades must be forgotten. The character of this Jewry has been completely revolutionised and will change even further as the newcomers find their place in the community as a whole. So far the communal organs are in the hands of the older generations of French Jews but in the course of time these too will have to take on a completely new colour and character. To date there has been little chance for the newcomers to be absorbed into the old community; many have formed new communities while it appears that not a few have taken the opportunity to attempt to assimilate to the non-Jewish surroundings. But it is clear that the two Jewries — the old French Jewry and its European accretions and the new French Jewry emanating from North Africa — must find a common ground and merge. It is really too early to expect anything definite to be emerging in this direction but the experiences of these initial years will have a major influence on the eventual image. In North Africa itself, the past year has been a quiet one with the Jews

Continued on Page A 6

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A Short Story

By BRIAN GLANVILLE

# JENNY

HILDA came into the bedroom while I was at the dressing-table doing my hair and said: "Jenny, I *do* like this one, I really do; he's the nicest you've brought for ages," and I said: "Darling, I'm so glad, he's terribly attractive, don't you think?" and she said: "Yes, he is; is he a Jew?" and I said: "As a matter of fact, he *is*, but he doesn't look it a bit, does he?" and Hilda said: "No, he doesn't."

Then she said: "*You're* looking terribly attractive, too," and I kissed her, but I knew I was looking nice; I'd put on the green taffeta and I was wearing the diamond ear-rings Daddy had given me for my birthday.

Hilda and I get on terribly well, we always have, ever since she was a little girl; in fact, I never think of her as my niece, I treat her as though we were the same age. Perhaps it's because we're so terribly alike, not just in looks — she *does* look like me, especially in the eyes and the way her nose tilts, though, of course, she's still very, very slim — but in the way we behave. She's impulsive, like I am, she's always rushing at things, saying whatever comes into her head, and then being sorry for it. She's quick, but she's *too* quick to be really clever, and sometimes I feel terribly sorry for her: I think she's going to make all the same mistakes that I've made; if only I can stop her, but's is no good, you never *can* stop anybody.

Charles was talking to Jack and I could tell they were getting on well, because when Jack doesn't like somebody he either won't talk to them at all, he just sits there, or he's terribly dogmatic and shouts them down. I thought how very good looking they both were, in absolutely different ways. Jack with his very masculine, outdoor face, always looking as if he'd just come off the golf course, not Wardour Street, and Charles much more refined, with a long, straight nose and very fair, curly hair. I think they were talking about the Common Market.

Irene was in the drawing-room, lighting the candles, when I went in; she was wearing the sleeveless, Balmain dress she'd brought back from Paris, and I thought she's always so *slim*, it isn't fair; whatever she does she never puts on a pound. She looked up and said: "He isn't queer, is he? I said: "Good God, no: what on earth made you ask?" and she said: "It's his voice," and I said: "It's a cultured voice, dear."

She said: "Oh, that's what it is," and then I got angry and I said: "Why must you *keep* picking holes? He's charming! I'm sorry I brought *him* here," and then I walked out before it turned into a row, because I knew she'd only said it to annoy me. She and Jack are so limited. They go abroad a lot and they mix with all these film people and they put on a lot of their airs, especially Irene, but underneath it all they're terribly bourgeois.

In fact, I sometimes wonder if Irene and I weren't sisters whether we'd see each other at all, but when you're sisters you've shared so much, you've got all these things that happened in the past in common, even if there isn't much in the present, so that in the end you always forgive each other, whatever's been said. Sometimes we may not see one another for a month at a time, but then *I'll* pick up the 'phone or *she'll* pick up the 'phone or we'll meet at Daddy's and then we'll carry on as if nothing happened.

Except, of course, the big thing that *did* happen, my listening to them over Sidney and seeing him through *their* eyes and in the end breaking up with him. He *did* look Jewish, he was dull and I suppose I did marry him in a sort of panic, on the rebound, and his family *were* just too absolutely ghastly for words. But he *was* kind and ... well, it's still easier than living alone.

The funny thing is that they have much more to do with Jewish people than I have. I mean, a lot of the people in my circle *are* Jews, like Charles, but they're the artistic Jews, not the money-grubbing kind. I must have sworn a dozen times that I'd *never* bring anyone to dinner there again, but I've always changed my mind, partly because in a way it *is* my family and partly because I suppose I want to say to them: "*There* you are," especially to Irene, and impress them.

The other thing I thought about Irene when I got back into the dining-room, and Charles was still talking to Jack, was how un*fair* it was; I remembered how she'd cried and cried about Jack, how she loved him, but she knew he'd never marry her, and how sympathetic *I'd* been, and now it was all as though none of it had happened; she was so *smug*.

Charles was saying: "Oh, I don't know, I think the *fun* people in the film industry are the experimental people," and Jack said: "They're entitled to have fun as long as they don't expect distribution," and I said: "Look here, you two haven't begun *arguing* the moment I leave you alone," and Charles said: "Not at all, I think this whole business of *why* films get shown and *which* films get shown is fascinating," and I got it, but Jack didn't.

What's so wonderful about Charles, though, is the way he can adapt himself, and the amount he *knows* about everything. I mean, he's actually a music publisher, but he can talk about anything you like: books, cars, painting, films, even clothes. I could tell Irene liked him, despite her being so bitchy about him at first, because she kept playing up to him during dinner and saying things like: "Yes, but Ingemar Bergman's terribly old hat now, isn't he"? and: He'd be the best cameraman in England if only his boyfriend didn't keep leaving him."

Then Hilda said: "Who's boyfriend, Mummy?" and Irene said: "Freddy Posner's dear, but you aren't meant to be listening." I do think it's bad for the child.

Charles was charming with her, he struck exactly the right note immediately, because it's so difficult to talk to adolescents; you mustn't patronise them, and at the same time you can't treat them like another adult. She asked him; "What sort of music do you publish?" and he said: "All kinds, mostly classical, and she said: "Do you publish Brahms? I think he's *the* biggest bore; we've been doing him in musical appreciation."

And Jack tried to squash her. He said: "Brahms is a great composer, Hilda," and Hilda said: "Well, *I* think he's a bore," and I could see one of those terrible family arguments coming up, but Charles was marvellous, he said: "Great artists often *are* bores; I mean, I'm bored by Dostoevski."

Then Irene found a lot of people she knew that Charles knew, in the film world. Irene just adores gossip; did he know that so-and-so was carrying on with so-and-so, and did he know the real reason such-and-such an actress walked out of such-and-such a film, until at last I said: "But does it *matter*? I mean to say, surely what matters is whether the films they make are any good," and Irene said: "Sorry, darling, it must be frightfully boring us going on and on about people who we don't even know."

The Austrian girl had just brought in the coffee, when there was a ring at the door and Irene got up very quickly and said: "I'll go," which was unusual for her, and I wondered who she was expecting. Then to my absolute *horror* I heard Daddy's voice, and I said to Charles: "It's my father." He told me afterwards I'd gone white, and Hilda said: "Oh, is it Grandpa? I didn't know he was coming." And I was furious with Irene, because obviously *she'd* known, and you can't just plonk Daddy down in the middle of a dinner party, especially when there's someone there who's never met him. I mean I'm not *ashamed* of him or anything like that, but—well, just from seeing somebody like Hilda or I you'd never expect anyone like Daddy.

He's still terribly "old country" and looks it and talks like it, and really the only subject that interests him is money; poor thing, he can't help that, he had to go out to work when he was fourteen; but unless you really *know* him you get a wrong impression. I mean, he *does* want the best for me, I know that, and he *does* worry about me, and he *has* been kind to me in lots of ways, *and* to Irene, and even to Jack when he was younger—but I didn't want to see him *now*.

He came in, saying: "Well, well; hello, hello; so now there isn't even room for me at my daughter's on a Friday night; after dinner I've got to come. Hello Hilda, darling; hello, Jack, hello, Jenny. Hello, young man; are you a friend of Jenny's?" and Charles stood up and said: "Yes, I am," and Daddy said: "What's your name? Leverton? That's the sort of name that might be a Jewish name and might not; you don't look it anyway," and Charles said: "Neither do you," and I thought that was a little nasty of him.

Then we all sat down in the armchairs for coffee and I was praying Daddy wouldn't put him through an inquisition, but, of course, he did. What did he do? and was music publishing a *good* business? and Charles said: "Not as good as lots of other businesses" — he drives a Jaguar saloon and he's got *the* most glorious flat in Portman Square — and Daddy said: "What I mean to say is, is there a living in it? To me, a man isn't making a living today if he's earning less than five thousand a year," and Charles said: "I suppose there's a living in it."

I could hear Irene in the kitchen, talking to the maid, and I went out and when the maid had gone I said: "You *might* have told me," and Irene said: "Darling what was the point? He didn't definitely say he was coming; I had the hell of a job steering him away from dinner. Anyway, you're not ashamed of him, are you? Charles would have to meet him sooner or later," and I said: "You *know* that isn't what I mean."

By the time I got back they were talking about stocks and shares, and I knew that was the end of the evening; on and on and on until I could scream, what was going up and what was coming down. Charles joined in, he was marvellous, but I was *writhing* there, because I could tell he was as bored as I was.

So Irene, Hilda and I sat in a corner and had *our* conversation and now and again I'd say something to Charles so he could join in with us, but Daddy would always say something to drag him back, and about the third time it happened Charles gave me this pathetic look as much as to say, what can *I* do? And in the end it became a nightmare, I couldn't even concentrate on what Irene and Hilda were saying.

Continued on Page A 6

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# 5723 In History

(Continued from Page A 4

living their lives without any serious molestation and the Moroccan community wholeheartedly supporting the newly-adopted constitution.

Far more turmoil has been reported among Jews at the other end of the continent. In fact, South African Jewry has been repeatedly in the spotlight. In the first place, the intensification of the African drive against the South African government on the international stage has raised the general question of the future of the white man in South Africa. The Jewish side of this has been the frequent discussion — notably inIsrael — as to the future of the Jew in South Africa. Official Jewish bodies in South Africa have frequently reitered their identification with their native land while stressing their continuing sympathy with Israel regardless of its international politics. The wholehearted support by Israel of African resolutions directed against South Africa inevitably caused considerable embarrassment among the Jews there as did occasional hints from Israelis that South African Jewry should be considering immigration to Israel. The South African government dissociated South African Jews from Israel and rejected any temptation to verbal or actual anti-Semitism. And the Jews of South Africa have in fact continued their lives undisturbed, far more occupied by the violent controversy that has broken out there between the Orthodox and Reform clergy (notably as to whether Orthodox rabbis may attend functions where their Reform counterparts are present).

The South African religious controversy followed the relaxation of tension in English Jewry after last year's Jews' College controversy. However the basic differences are only dormant and may well be heard of in the next year or two. The largest Jewry, that of the U.S. Supreme Court, supported by certain representative Jewish bodies, to ban the recitation of pray-

(Continued on Page A 8)

Daily News, New York

**Cartoon Of The Year**

# Jenny

(Continued from Page A 5

At half-past nine I said: "Really, we must go, Irene, we had such a late night last night," but Daddy said: "What do you mean, go, when I've only just arrived here? Another half-hour you can stay," and I knew if I went he'd make one of his scenes, and that would be the end of everything. So I didn't say any more about it, and Irene gave me this shrug, *you* know what he is, but I still thought she was partly to blame, and she knew I did.

Then I tried again. I said: "Daddy, you *can't* monopolise Charles, Irene and I want to talk to him, too," and he said: "Monopolise him? Who wants to monopolise him? We're having a very interesting conversation, he's got a good business head," and Charles said: "Not as good as yours."

Then we *did* start talking together, but when you've got Daddy there what can you talk about? In the end everyone started telling Jewish stories, which I loathe. Daddy told one that was terribly old and we'd all heard, then Jack told a couple, and then Charles told some that were absolutely hilarious, and Daddy was laughing at them, then looking over at me and nodding and screwing up his face, approving of Charles, and I only hoped that Charles couldn't see.

After that the maid brought the tea in, and Daddy grumbled because there wasn't any cheese-cake, and Irene said: "But, Daddy, we weren't sure you were coming," and he said: "Of course I was coming, you *knew* I was coming," but at least by the time we'd finished tea we could get up and go.

On the way back in the car I said to Charles: "I'm so sorry it turned out such a bore, Charles," and he said: "Darling, there's nothing to be embarrassed about, I mean, you should see *my* father."

But I knew it had all gone wrong, it had all gone wrong again.

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# IMAGE OF GOD

by Louis Jacobs

(Continued From Page A 1)

Naturally, the Jewish concern with these things will operate within the categories of law and this is not to the liking of the author of "Honest to God" in his Pauline distate for "nomos". But in this day and age the Jew need make no apology for his Torah, and many enlightened Christians — the name of J ames Parkes springs immediately to mind — recognise that in the sphere of law Judaism has much to teach the world.

The concern with the whole of life is certainly and richly present in Judaism. The very words "worldly holiness" were used in the earlier half of the last century by the Kotzker Rabbi in a comment on the verse: "And ve shall be holv 'men' into Me" (Ex. 22, 30). "By all means be holy", taught the Kotzker, "but be a mensch!" Martin Buber (not entirely accurately according to Professor Scholem) builds on this his exposition of the Chasidic ideal as that of being humanly holy. It is a commonplace of Jewish preaching that the synagogue should be concerned with normal life. It is well-known that in the Middle Ages the synagogue services were not infrequently interrupted when social or individual wrongs required to be righted.

Israel Abrahams writes: "It was an ancient custom in several places for the shamas or verger to announce every Saturday the results of law-suits, and to inform the congregation that certain properties were in the market. The Jews did not exclude their every-day life from the sphere of religion, and felt rather that their business was hallowed by its association with the synagogue than that the synagogue was degraded by the intrusion of worldly concerns".

The following incident is typical: Rabbi Meir Halevi, of Vienna, once had to deal with a Jew who showed a disposition to go back on a business bargain which he had only verbally assented to. This fourteenth-century rabbi privately remons trated with the delinquent, but finding him still contumelious, ordered the officiating reader to make the following public announcement in the synagogue: "Hear all present, that A.B. refused to abide by his word, given under such and such circumstances; thereby he has excited the displeasure of the rabbis and is unworthy to be regarded as a member of the congregation of Israel, to whom dishonesty and falsehood are an abomination, but A.B. is a liar and a deceiver".

If Dr. Robinson is simply reminding us of the need for a faith as comprehensive as life itself and for a rethinking of the symbolism we use of God the devout Jew can have no quarrel with him. "Out of the 'depths' have I cried unto Thee, O Lord" (Psalm 130, 1) has long been a favourite verse among Jews. But is the Bishop saying something more, and if he is, is it compatible with Judaism? As in Tillich, there is a considerable degree of ambiguity about this something more.

The matter may perhaps be put as follows. When Tillich sees God as the object of man's "ultimate concern" does he mean that God is to be found in man's ultimate concern or does he mean that God is the name we give to man's ultimate concern? Both Tillich and Robinson occasionally speak as if they believed the latter to be true and if this is so then surely Judaism parts company with them.

According to Tillich, for example, no one who takes life seriously, who penetrates to its depths, who has ultimate concern is an atheist, no matter what he says he is. This has not unfairly been characterised as conversion by definition One can see the value, even from the theistic standpoint, of atheistic attacks on cruder notions of Deity. But what exactly does Robinson mean when he toys with the idea of a non-theistic God? How does such a conception differ from Julian Huxley's religion without revelation? Although Robinson deals with this question, the most sympathetic reader will find the argument very far from convincing.

No Jew can or should cavil even at the most radical attempts at refining the theistic concept. After all, "hagshama" or the ascription of any kind of corporeality to God has in Judaism long been considered a major heresy. But the line must be drawn somewhere. God must not be refined out of existence or be banished as a result of semantic confusion.

*Rabbi Dr. Louis Jacobs, famous British-Jewish theologian and theoretician of a new school of a modern orthodoxy, is one of the most controversial writers in the rabbinical world. This essay was written exclusively for the New Year's issue of The Canadian Jewish News and The London Jewish Chronicle.*

# ISRAEL'S SECURTY

by Moshe Dayan

(Continued From Page A 1)

The alternative attitude was expressed by Mr. Ben-Gurion — and voiced in connection with security operations, but not solely in connection with these — that Israel's future would be decided 'not by what the world will say, but by what the Jews will do." This attitude assumes that Arab terror can be overcome only by means of military operations.

The difference of opinion concerns not only estimates of the relative efficiency of these two approaches to the security problem but also of their effect on Israeli-Arab relations in the long run. Those who believed in military operations not only doubted whether the immediate purpose could be served by appeals to the Governments of the United States, Britain and France, asking that they bring pressure to bear on Egypt, Syria and Jordan to stop their attacks on Israel, but believed that only by bringing the Arabs face to face with Israel could there be any ultimate normalisation of relations between the two countries — even if the normalisation left relations hostile.

Their assumption was that were Jordan to yield to British pressure this might lead to a temporary lessening of terrorist activities against Israel, but it would not tend to lead to any permanent stabilisation of Jordanian-Israel relations as long as their action had come in reply to British and not Israeli pressure. Only if the Arabs were forced to the conclusion that they must maintain peace on their borders with Israel as the result of a direct trial of strength would this change in attitude be independent on future British or other foreign policies. This attitude is expressed in the formula "the Arabs must be made to recognise that if the Jews cannot live in peace in modern Jerusalem, then the Arabs will also not be able to live in peace in the Old City."

Even now, with all the benefit of hindsight, it is not possible to point with certainty to any single factor that brought about quiet on the borders. It is clear that the Sinai Campaign brought the end of the period of terrorism and infiltration which had become the Israelis' daily bread, and the beginning of a period of almost undisturbed quiet on the borders. This quiet was preceded by intensive military action, which increased in violence on both sides. It reached its climax on the Arab side with the setting up of battalions of fedayeen and on the Israeli side with retaliatory actions ending in the Sinai Campaign. There is no doubt that the period of quiet followed and resulted from Israel's increased military activity, but there can still be two views on whether it would have been possible to achieve this quiet by non-military acts.

The calm on the borders after the Sinai Campaign did not solve Israel's security problems. The Arabs' ambition, under Nasser's leadership, to destroy Israel has not lessened, and neither their military preparations nor their political maneouvres in the furtherance of this aim have been relaxed. In reply, Israel has reinforced her Army, found military partners and strengthened international friendship and support.

The consolidation of Israel's international position is not specifically connected with her security, but we are entitled to hope that as friendship for Israel increases and the number grows of the States linked with us, so international pressure on the Arabs will increase until they arrive at some peaceful settlement with us and refrain from waging war.

But even the warmest friendly relations with another State do not ensure that such a State will come to our aid in time of war. Only the Great Powers can afford such agreements. Were one of the Powers to sign a military defence pact with Israel, this would undoubtedly be of great importance, both as a preventive measure and in time of war itself. On the other hand, such a guarantee would no doubt be accompanied by various conditions, and it is not unlikely that some persons in Israel would not wish to choose this way. But, in fact, at the present time not one of the Powers is ready to sign such a defence pact with Israel, and Israel can do no more than hope that her friends will be found on her side of the fence as they have indicated — in the event of an attack on her.

Israel, therefore, feels obliged to base her defences, as well as the prevention of attack, on the strength of her own Army. In the past, the chief difficulty in strengthening the Army was the acquisition of armaments. Since Sinai it has proved considerably easier for Israel to obtain conventional arms, although Israel is probably the only one of the small countries which must herself solve the financial problem of paying for the arms herself. Further, the sources of supply are limited because the two great arsenals — United States and the Soviet Union — are closed to us.

It is also necessary to adjust and perfect the arms themselves, as those available in the countries normally prepared to supply us are not always of the types required. This question of quality has become more urgent in particular with the arrival in Egypt of teams of foreign scientists, Germans and others, in order to develop advanced types of weapons for the Egyptian Army. As long as Arab hostility to Israel remains unchanged we shall have to keep meticulous watch on possible developments in the Arab armies and to prepare to meet these at all times.

There has been a new departure in the United States's attitude to Israel's security problem, of which she has been well aware, resulting in the agreement to sell the Israeli forces Hawk missiles. This is an advanced weapon for air defence, but with all its importance it is a purely defensive arm and in no way solves the problem of high quality weapons in other areas of military security.

In the early years of Statehood Israel was forced to contend with infiltrators and terrorists, sabotage and murder. The security problems were painful, but not difficult. Since Sinai and the ending of the terror campaign the security threats have changed from actual to political. They have become the question not of today but of tomorrow and the day after.

*General Moshe Dayan of Sinai fame has written this article especially for the New Year's issue of The Canadian Jewish News and the London Jewish Chronicle.*

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# WEIZMANN'S YIDDISH HUMUOR

By RAPHAEL BASHAN

Lewis Namier, the historian, who for a long time served as Weizmann's secretary, once asked the Jewish leader: "What were the essential characteristics of a Jewish joke?", Weizmann promptly replied: "A Jewish joke is one to which 'one of ours' reacts thus: 'Oh! I heard that one a long time ago.' Whereas a goy even if he heard it a thousand times wouldn't understand it."

On Weizmann's 75th birthday an old woman with snow-white hair and halting steps arrived at the Presidential residence in Rehovot carrying an oil painting by her late husband lovingly under her arm, as a gift for the President. The painting was modest and simple and showed the laying of the foundation-stone of the Hebrew University. Of the many gifts that had arrived for the President that day he considered this to be the most precious of all, and it was hung on the wall next to his bed so that he could look at it when lying down and getting up. The President, his eyes fastened on the picture, used to say: "This is not a great painting, but I like it very much. For me it has tremendous significance. Laying a foundation stone is a great thing for it is a reminder that one must work and struggle to erect the house."

Once, after Ben-Gurion had visited him in Rehovot, Weizmann reflected: "Ben-Gurion maintained that he would not like to be President of the State. And I say that I would not care to be in his shoes. We should thank God that He gives us the right people at the right time." Then he added: "The next time that Paula comes, we must tell her to take even better care of him. He didn't look so well today."

Another time, as he travelled over the wide expanses south of Rehovot, Weizmann observed: "Were it not for Ben-Gurion, this whole State would not have arisen. This man was the only one who had the courage to take the decisive step in those difficult and fateful days. This privilege was denied even to Herzl."

Weizmann was eternally grateful to the statesmen whose vision brought about the Jewish National Home. He used to say: "If Balfour or Smuts or Lloyd George could only see the Jewish State, how pleased they would be." Frequently, he would try to get one of the remaining veterans to visit the country, Churchill, for instance, whom he affectionately called "Winston."

"We'll take him to Galilee," he used to say. "We'll show him the Hula, and visit Shmuel Dayan at Nahalal. Then we'll go down and show him the Negev." And when it was pointed out to him that Churchill was already an elderly man and that he should not weary him with long and arduous trips, Weizmann would answer: "Nonsense! He is, all told, three days older than I. In spirit he's at least half a score years younger. And do you know why? When I was in Russia I drank tea with sugar. In England I sipped tea and milk, and now I drink tea with saccharin, while Churchill all his life has drunk whisky.... Apart from this, he only has to do with Englishmen, my affairs have to do with Jews."

He loved to talk to the gardeners on the lawns surrounding his house in Rehovot. He had a great affection for his gardener Yitzhak and his Yemeni helpers. Sometimes when they passed the President sitting on the porch of his house they used to go up to him and shake his hand. At first they would hesitate because their hands were covered with mud and earth. But Weizmann told them: "Never mind. This is the only dirt I really like."

The oldest of the gardeners, Zechariah, who was past seventy, used to kiss the President's hand and as he was taking his leave one day Weizmann — whose eyesight, like Isaac of old, was failing — was heard to murmer to himself: "The voice is that of Jacob: so too are the hands."

Weizmann particularly enjoyed an intimate, warm relationship with many of his household staff. One of them, Malka Ginzberg, supervised the activities of his household for the last ten years of his life, with great devotion and unbounded loyalty. On day when the President received visiting dignitaries in his official capacity, he would wear a dark suit, black shoes and socks, and a black silk hat. On ordinary days he would don grey sports suits of choice English fabrics. Every once in a while he would turn to his secretary and ask jokingly, "Well, boy, how do I look? Well enough to receive an ambassador?"

## 5723 In History

(Continued from Page A 6)

ers (however non-denominational) and Bible readings in schools. The fear of the Jews was that however innocuous the cases under review might appear, they could — if unchallenged — lead to a far more markedly denominational observance, thereby completely upsetting the traditional U.S. division between Church and State. The Supreme Court upheld the appeal supported by the Jewish groups, although the latter came in for criticism from certain Christian sources (notably the influential Jesuit journal "America") for their stand.

A further significant development in the world of religion was a by-product of the historic Ecumenical Council. Although this Council has not directly touched any immediate Jewish questions (and it remains to be seen whether these will be raised at future sessions), the fact remains that under the influence of the late Pope, a new wind is blowing in Catholic circles on Jewish topics and for the first time there are influential leaders on both sides prepared to talk in terms of dialogue. If this trend is intensified and brought to fruition, both in ideological terms and in Catholic practice liturgically and educationally, it may prove to be one of the major trends to have emerged during the past year.

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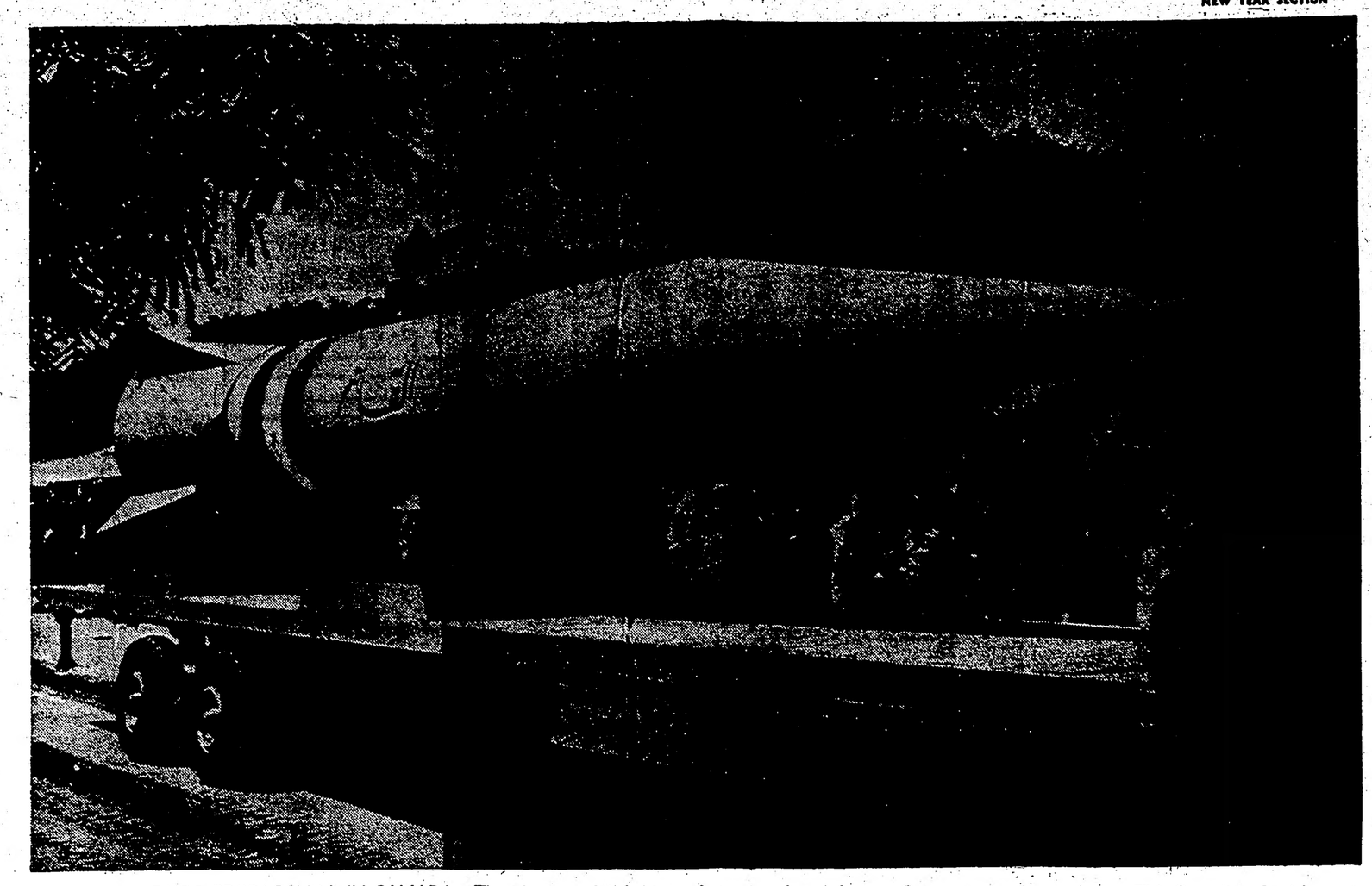

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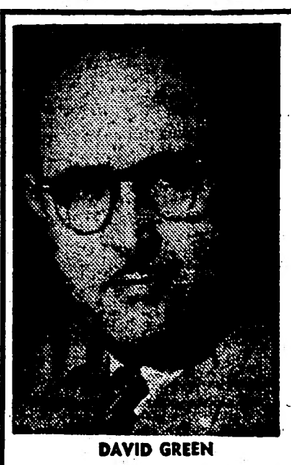

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Wish all their members and their families, a very Healthy Happy and Prosperous New Year 5724

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# *NEW YEAR GREETINGS*

To The JEWISH COMMUNITY From

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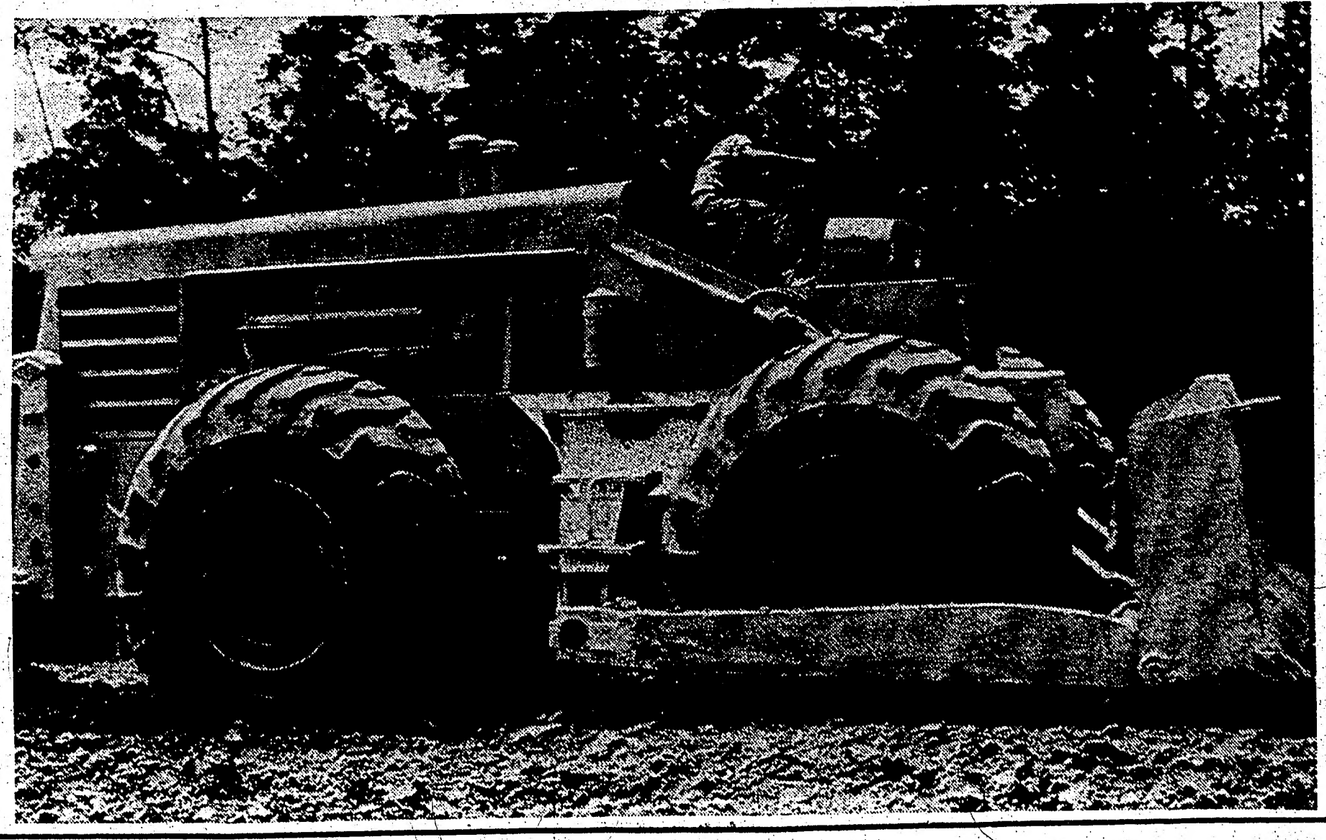

WITH FRIENDS: Edwin A. Goodman, Edward Dunlop, Frederick G. Gardiner.

Mr. Dunlop is running in Forest Hill with the full backing of Premier John P. Robarts.

The Canadian Imperial Bank of Commerce and its personnel extend warmest wishes for your health and success in the coming New Year.

CANADIAN IMPERIAL
BANK OF COMMERCE

# TORONTO SYNAGOGUES

**HOLY BLOSSOM**

● Tomorrow, September 21st, at 11:00 a.m. **Linda Ruth**, daughter of Mr. and Mrs. Howard A. Phillips, will become bat mitzvah. She is the granddaughter of Mr. Nathan Phillips former mayor of Toronto, and Mrs Phillips.

● Registration of youth clubs will take place on Sunday, September 22nd, after Religious School.

● A meeting of parents and youngsters whose bar or bat mitzvah will take place between January, 1964, and the end of December, 1964, will be held on Monday, September 30th& 7:30—8:00 p.m., in the Congregational Hall Foyer. **Rabbi W. Gunther Plaut**, spiritual leader of Holy Blossom, will discuss vital issues concerning this milestone.

**BETH EMETH BAIS YEHUDA**

Beth Emeth Bais Yehuda (Rabbi **Joseph H. Kelman**, spiritual leader) congratulates the following upon graduating with honors: **Joel Shafer**, son of Mr and Mrs. Saul Shafer, from Mackenzie Collegiate with an average of 80% and winner of an Ontario Scholarship and the Louis Rosenfeld Scholarship for General Proficiency; **Howard Jacobs**, son of Mr. and Mrs. Leslie Jacobs, who stood first for the third year in a row in Maths and physics, won the Dr. Dunlap Scholarship and was awarded a scholarship by Canadian Life Officers Association for High Distinction in Actuarial Examinations.

**BETH AM**

● Board of Directors of Beth Am (spiritual leader, **Dr. Albert L. Raab**) welcomed **Jack Freedman** and **Nat Goody**, co-opted by **Jack Spring**, president. The Board also rejected a recommendation that children under 12 not be permitted in the Sanctuary during the High Holy Days.

**SHOMRAI SHABOTH**

● At the Shomrai Shaboth Congregation (**Rabbi G. Felder**, spiritual leader), the following name plaques were dedicated and added to the bronze memorial tablet: **Charles Cwerling; Henry Dora Franklin; Annie Franklin Cwerling Robinson; Max Jacobson, Baruch Price; Gerturde Zener.**

● **Rabbi Felder** will deliver the Shaboth Shuva Drosho on Saturday, Sept. 21st, 5:00 p.m.; On Thursday, Oct. 3rd, 5:30 p.m., the Rabbi will lecture on Succoth laws, customs and traditions.

**B'NAI ISRAEL BETH DAVID**

● The following plaques were dedicated at the Slichot Service: **Irving Atin, Harry Berlin, Morris and Rebecca Blumenfeld, Morris Blumfald, Mamie Borenstein, Rev. Maurice Bucove, Baruch Consky, Israel Consky, Fanny Diamond, Morris Ellenberg, Sam Ellis, Harry and Fanny Fineberg, Fanny Folk, Faiga Goldman, Max Goldman, Lilian Green, Samuel Goldberg, Nathan Gryfe Narry and Fanny Gule, Louis and Bertha Manilla, Sonia Marcus, William Pruskin, Israel and Masha Rovansky, Benjamin and Fruma Sackin, Henry Sackin, Abraham Saviov, Erika Schiller, George Solomon, Jessie Vanek, Morris and Esther Toba Weinsweig, Morris and Eve Yalofsky, Simcha Meyer Yashnsky, Max Frachtman.**

● **Mr. Yehuda Habibi** is the principal of all departments of the Relegious School; the school board is under the chairmanship of **Mr. Arnold Selwyn.**

● This fall a Brownie Pack will be formed for girls ages 8—10. **Ethel Atin** and **Rose Freedman** are in charge.

● **Lynn Budd** is in charge of kiddush sponsored by parents for various occasions.

● Youth director for USY is **Gerald Hyman**; **Mel Merkur**, his assistant. USY is composed of teenagers between ages 12 and 17.

● **Harold Cohen** is president of Brotherhood. **Joe Feldt** is program chairman. First meeting and breakfast was held on Sunday morning, Sept 15th.

● **Frances Feldt** is president of Sisterhood. A fall luncheon will be held Thursday, October 17th, at the home of **Mrs. Ethel Silverstein.**

● **Betty Sherr** is in charge of the **library fund.**

# Toronto Students Participated In National Rally

The Toronto Chapter of the Student Zionist Organization was well represented at the recent national convention at Camp Massad in the Laurentians.

Theme of the five-day convention was: Zionism and the Jewish Collegiate. Topics discussed included: current campus trends; the fraternity system; the age of specialization; extra-curriculum activities; Zionism and the Jewish intellectual; what has Zionism to say today on campus?

Those who attended the conference are **Maxwell Joel**, president; **Jerry Cuttler**, vice president; **Barbara Grossman**, secretary; **Yehuda d'Ancona** and **Howard Langer**, program co-chairman; **Maurice Weisfield; Sandra Shiner; Eleanor Naiman; Melvin Grossman; Allan Levi; Suzanne Forgang; Diana Haas; Rhea Goldman.**

S.Z.O. on the University of Toronto campus is affiliated with the B'nai B'rith Hillel Foundation and conducts programs on alternate Thursday evenings at Hillel House, 186 St. George St.

● Woman's Canadian ORT announces that **Rabbi Dr. Arthur Bredey** of Toronto, national executive director for the past two years, has left his post to assume duties as rabbi of Temple Israel, Uniontown, Pa.

**NEW YEAR GREETINGS**

**Mr. and Mrs. M. J. NURENBERGER and family** wish their relatives and friends a Happy and Prosperous New Year. No cards.

**IRVING AND LIL RUBIN,** 26 Meadowbrook Avenue, wish their children and all their relatives and friends a Happy and Prosperous New Year.

**MR. & MRS. I. KERZNER and FAMILY** wish their family and friends A HAPPY NEW YEAR

**Sam Firestone**
Exclusive caterers for
**B'Nai Israel**
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MR. & MRS. NATHAN KWINTER WISH A HAPPY AND PROSPEROUS NEW YEAR TO THEIR CHILDREN, GRANDCHILDREN, FAMILY AND FRIENDS.

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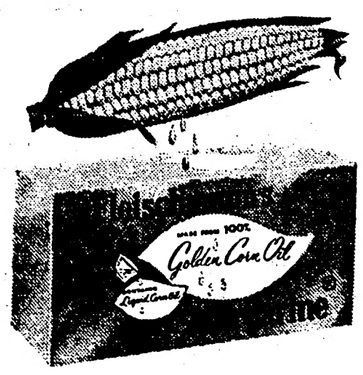


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*wish all their friends a Happy, Healthy and Peaceful NEW YEAR*

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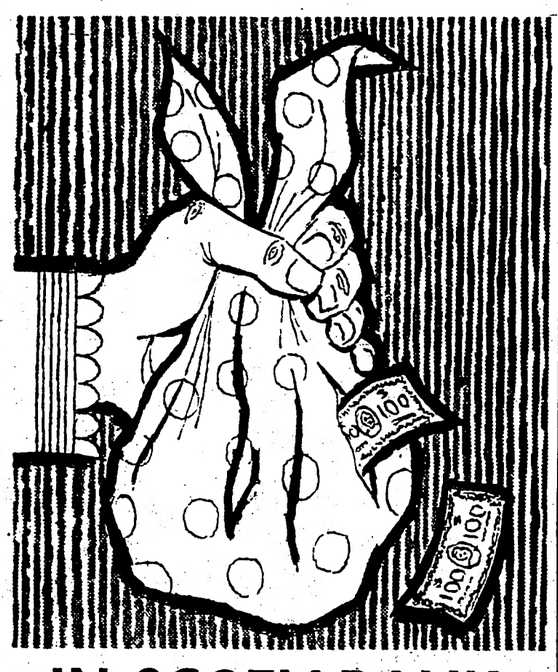


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